THE BOOKE of Lamentations;

Or,

ΓΕΕΝΝΗΑΟΓΙΑ

A Treatise of Hell.

Wherein is shewen, the nature of it; the place where it is, so farre as probably may be conjectured; the severall punishments of the damned therein, and aggravations of the same; the justice of God maintained in sending the wicked thither; with divers other things.

As also.

The Booke of Genesis;

Or,

ΓΕΝΕΑΛΟΓΙΑ.

Christ's Genealogie.

Discussed as 'tis set downe by *S. Matthew* in the 1. *ver.* of his Gospel.

Being the summe of two Sermons, preached in the Cathedral Church of *Lincolne*.

By *Thomas Phillips* Master of Arts.

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BRITISH MUSEUM

TO THE RIGHT Honourable, and moſt Noble, THOMAS Lord *Coventrie*, Baron of *Aleſborough*, Lord Keeper of the great Seale of *England*, &c.

(My Lord)

THE *firſt man that ever put forth a booke in publike is ſaid to bee the Philoſopher* Anaxagoras [a] *expoſe the Scripture of the old*

[a] Πρῶτος δὲ καὶ βιβλίον ἐξέδωκε, Lart. de vit. Philoſ. lib. 2. in Anax. Ἀναξαγόραν πρῶτον σὺν δ' ἄλλοις βιβλίον ἰσχρῶσι. Clem. Alex. Strom. lib 1.

old Testament [h], (especially Moses [c], the first Penman [d];) and perhaps this may bee admitted. Since that time, bookes have abounded; flying from the

[h] Cæteri quoq; prophetæ, etsi Mosi posthumant, extremissimi tamen eorum non retrosiores deprehenduntur primoribus vestris sapientibus, &c. Tertul Apol. adversus gentes cap. 19. Tempore nostrorum prophetarum —— Philosophi gentium nondum erant ——. Quibus si addamus etiam superiores qui nondam philosophi vocabantur, septem sapientes; ac deinde Physicos —— Anaximandrum & Anaximenem & Anaxagoram ——: nec illi prophetas nostros universos temporum antiquitate præcedunt. Aug. de Civit Dei lib 18. cap. 37. [c] Ducem nostrum legislatorem (Mosen intelligit) quoslibet qui memorantur legislatores antiquitate præcedere. Lycurgus enim, &c. Et omnes qui apud Græcos mirabiles fuit, novelli atq; recentes, quantum ad illum comparati, esse noscuntur. Joseph. contra Apion. lib. 2 circa medium. Soli igitur illi theologi poetæ, Orpheus, Linus, Musæus, & siquis alius, prophetis Hebræis, annis reperiuntur priores: sed nec ipsi verum theologum nostrum Mosen tempore præverterunt. Aug. d. l. [d] Moses primus omnium prophetarum divinas leges sacris literis explicavit. Euseb. Chron. præfat. in princip. Nulla fere Scripturæ Mosaicæ antiquior; aliqui Christus non a Mose cœpisset, cum Luc. 24 a Mose ceteris sive Musæo loc. de S. Scrip. ferè initio.

preste

presse into the world, as Bees out of a rock [e].

Scribimus indocti doctiq;—[f].

This little manual or Enchiridion [g] *that makes one among the rest* [h], *I passe not* [i] *what censure it meet with all in the world* [k]; *so it may obtaine your Lordships approbation* [l].

[e] ἠὺτε ἴθυσαι εἴσι μελισσάων ἀδινάων, πέτρης ἐκ γλαφυρῆς ἀεὶ νέον ἐρχομενάων. Hom. Il β.

[f] Horat. lib. 2 Epist. 1.

[g] *Scribia dignis: me manus inexcusa pit.* Mart. lib. 1. Epigr. 2.

[h] —*Ipse semipaganus Ad sacra vatum carmen affero nostrum.* Pers. in Prolog.

[i] *Non ego ventosæ plebis suffragia venor.* Horat. lib. 1. Epist. 19 — *Securus famæ libere ire memento Nec tibi sit lecto displicuisse pudor.* Ovid. Trist. lib. 1. Eleg. 1.

[k] Πᾶσα γὰρ ἀνθρώπων φιλοκερτομος—. Musæus de Hero. & Lean. *Majores naſquam ranchi: juvenesq; senesq; Et pueri nasum rhinocerotis habent.* Mart. lib. 1. Epigram. 4. *Candor in hac ævo res intermortua penè.* Ovid. de Ponto. lib. 2. Eleg. 5.

[l] *Vnus Plato plus est quàm Athenienſis populus.* Marcil. Ficin. in vita Plat. — *Magnum hoc ego duco Quòd placui tibi qui turpi secernis honestum.* Horat. Serm. lib. 1. Sat. 6. *Exhortor moneoq; te libelle, Vt docto placeas Apollinari.* Mart. lib. 4. Epigram. 87.

If you aske now, who it is that thus preſumes to ſhroud himſelfe under your protection and patronage?

τὶς πόλυ ὃς ἀνδρῶν, &c. —[n];

It is one who doth truly honour you [n], *for the worthy deeds hee hath heard of of you* [o]; *and is a ſuppliant* [p] *to* the throne of grace *for your happineſſe, both temporall here, and eternall hereafter* [q].

[n] Homer. paſſim. τιμὴ δὲ δοκεῖ ὃ τοῖς τιμῶσι μᾶλλον εἶναι, ἢ ὃ τῶ τιμωμένω. Ariſt. Ethic. lib. 1. cap. 5.

[o] Fama Late Re nequit, Micat Vt Sol inclyta virtus. Sphynx Philoſ.

τῶ δὲ τῶν γε φυγόντων ὀνειδείοτον κλέος ἔστιν. Vt de Agamem. Phyſ. Hom. Od. 1. —— Siquid boni boni ſit, eſſe idem & grave & gratum ſolet. Plaut. in Perſa. Act. 4. Scen. 5. [p] Atq; utinam pro te poſſent mea vota valere. Ovid. Triſt. lib. 1. Eleg. 8.

[q] —— Nec enim poſſum maiora precari. Idem ibid. lib. 3. Eleg. 8. Non potuit votum plenius eſſe meum. lib. 5. Eleg. 9.

Your poore and humble Orator,

Thomas Phillips.

Faults escaped in the printing.

In *the booke of Lamentations.*

PAge 5. line 5. δι for δι. p. 8. l. 12. ἁμαρτ. for ἁμαρτ. pag. 11. in the margin, Confess lib. 2. for lib. 11 pag. 14. in the marg. ἐιμι for ἔιμι. p. 48. in the marg. *Luke* 2. for *Luke* 11. pag. 49. in the marg. *orcana* for *arcana*. p. 50. in the marg. so pag 55. 73. 83. scœn. for scen. pag. 52. in the marg. *Originianis* for *Origenianis*.

In *the booke of Genesis.*

Second leafe *ipso* for *ipsa*. pag. 35 in the marg. *Dominion.* for *Dominion.* pag. 38. in the marg. *proeo* for *pro eo.*

Plura mea si sint, ut erunt, vitiosa libella,
Excusata suo tempore, lector, habe.
Ovid. Trist. lib. 4. Eleg. 1.

THE BOOKE OF Lamentations.*

Or,

Γεεννηλογία.

A Treatise of Hell.

* *Inspice quid portem: nihil hic nisi Triste videbis,* Ovid. Trist. lib. 3. Eleg. 1.

PSAL. 9 17.

The wicked shall bee turned into Hell.

AMONG other parts of Scripture, none more excellent then *The booke of the Psalmes*; inasmuch as S. *Austin* calls it, *a common treasurie of good doctrine*: and

* *Psalmorum liber—ut breviter dicam, communis quidam bonæ doctrinæ thesaurus est.* Prolog. in lib. Psal.

why *Common?* but that no doctrine whatsoever, which is good and neceſſary to bee taught, or *learned*, is there wanting, as he renders the reaſon [b]; there is, ſaith he, *the magnitude of vertue, the ſquare of juſtice, the perfection of prudence, the rule of patience, the perfect knowledge of God, predictions of Chriſt to come, the common hope of the reſurrection, revelation of myſteries, the promiſe of glory, feare of puniſhments.* And for this laſt, no place more pregnant then my Text,

The wicked ſhall bee turned into Hell,

The puniſhment of all puniſh-

[b] *Quid autem eſt, quod non diſcatur in Pſalmis? Non omnis magnitudo virtutis, &c. ibid.*

punishments [c].

I am not ignorant that some (and they both ancient and moderne) doe understand it of the grave, and their destruction by a temporall death: The Hebrew word [*Sheol*] bearing both significations, as well of the *Grave*, as of the place and state of the Damned. But I thinke it better [d] to take it in this latter sense, being led by these reasons.

First; because, as I conceive, tis *Davids* pur-

[c] *Orcus malorum omnium extremum.* Plato Gorg. *sive* de Rhet. *Cogita, homo, quoslibet mundi cruciatus, intende animo quasq; seculi pœnas, quosq; tormentorum dolores, quascunq; dolorum acerbitates: compara hoc totum gehennæ, & leve est.* Isid. Soliloq. *sive* Synonym. lib. 1. *Sicut nullum gaudium rerum temporalium ex aliqua parte simile potest inveniri gaudio vitæ æternæ: ita nullus cruciatus pœnarū temporaliū potest sempiternis iniquorum cruciatibus comparari.* Aug. de Catechizan rudibus, cap. 24. ἀνὴρ γὰρ ἡγοῦμαι, καὶ δοκῶ ἅπας ἀρίστου. ὃς γὰρ τὸν υἱὸν ἄλλος ἀμείνονα τοῦδε γένοιτο. Nestor. Hom. Il. 1.

poſe here to conſolate the faithfull, and excite them to thankeſ-giving, by the conſideration of Gods dealing with their enemies and oppreſſours; Such as, in thoſe times, were the *Philiſtines*, *Amorites*, *Moabites*, *Syrians*, &c. that though he ſuffer them for a while to bee prickes in their eyes, and thornes in their ſides, uſing them as *Rods* to ſcourge them; yet, thoſe *Rods* ſhall not alwayes reſt upon their lot, but, *Tandem diphtheram inſpiciet*, at length hee will call them to account, and give them their reward; dealing with them as ſometimes a Father doth

with

with the *Rod*, after hee hath *corrected* his *child*, viz. breake it, and *throw it into the fire* [e].

ὃι αὐτῶ κακὰ τεύχων ἄνῃς ἄλλω κακὰ τεύχων [f].

That *pit which they have made* for others, to procure their overthrow and destruction, they shall fall into themselves; and so perish here: and more then so [g]: hereafter suffer the vengeance of eternall fire in *Hell*, *be turned* thither.

2. Albeit, as *Chrysostome* [h] speakes, that *Death is only a* Name *to the faithfull*; the nature of it being changed. (So as, it is no more now *Interitus*, but *Introitus* [i],

[e] *Facit hoc Deus quod plerunq; facit & homo, Aliquando iratus homo apprehendit virgam jacentem in medio fortasse qualecunq; sarmentum, cædit inde filium suum, ac deinde projicit sarmentum in ignem.* Aug. in Psal 74.4.

[f] Hesiod. ἔργ. & ἡμερ. lib. 2.

[g] *Nec finire licet tantos sibi Morte dolores.* Ovid. Metamor. lib. 2. fab. 10.

[h] *Mors nomen tantùm fidelibus.* Hom. 39. in Gen.

[i] *Ducit ad æternam* &c

not *Meth* but *Thom*, by inversion, which signifies *perfection*:) yet, being common to them with the wicked, by the Statute enacted *primo Adami*, for all *men once to die* [k]; were it here understood, it did not so fully set forth *the judgement* of God upon *the wicked*, mentioned in the 16 *verse*, which is the verse before my Text.

3. A third reason I gather from the word here used *Turned*, Wherein the Psalmist seemes to allude to the forme of the Sentence at the latter day, *Goe yee cursed into everlasting fire.*

4. The learned [l] observe

mors brevis, ut vita, vitam; ut mors Interitus *non sit, at* Introitus. Owen lib. 3: ad D. Mariam Neville Epigr. 77.

[k] Hebr. 9. 27.

[l] Weemse Exercitationes divinæ [illegible]

serve, that whensoever this word [*Sheol*] is spoken of the wicked, and hath *He locale* added to it, (as here, *Leſheolah*;) it alwayes signifies *Hell*, and not the *Grave*.

My last reason is taken from the reading of the *Septuagint*; (unto whose authoritie I cannot but subscribe [m], when I consider, in how great account they were had among the *Ancients*, esteeming them no lesse then *Prophets* [n]: especially, seeing the writers of the New Test. honour them so farre, as in quoting the old to follow their translation [o], forsaking the Hebrew; onely

[m] —*Veterum digne veneror cum scripta virorum.* Ovid. Trist. lib. 5. Eleg. 3.

[n] Iren. adversus hæreses, lib. 3. cap. 25. Epiph. lib. de Mensur. & ponder. post med. Aug. de Civit. Dei, lib. 18. cap. 43 & 44. & in Psal. 88. 10.

[o] *Apostoli consonant prædictæ interpretationi. Etenim Petrus, & Johannes, & Paulus, & reliqui prophetica omnia ita annunciaverunt, quemadmodum Seniorum interpretatio continet.* Iren. d. l.

Matthew excepted, who writ in Hebrew, as S. *Jerome* [p] observes.) They reading it by a word which seldome (especially among Ecclesiastick and Hagiographal Writers) is taken in any other acception, then for *Hell*, the place of the damned. [ᾅδης].

ἀναγραφήτωσαν δὲ ἁμαρτωλοὶ εἰς τὸν ᾅδην.

So then; the Sense and true Interpretation of the words being (as I hope) cleered [q]; like *the great Citie* in the *Apocalyps* [r], they may be *divided into three parts*: The Subject, the Adjunct, and Application of the one unto the other, or Connexion

[p] Lib. de viris illust. C. Matth. extr.

[q] Quod certis rationibus probamus, hoc & prædicamus. Securius. Bertaar. Apostor. ad Guilielmum, alias Guillelmum abbatem [illegible] 19.

nexion of both together. The Subject, *Hell*; The Adjunct, *The wicked*; The Application of the Adjunct to the Subject, *Shall be turned.*

Hell is the Subject; and here wee will shew you by way of preface and explication,

1. What it is;
2. Where it is;
3. The Punishments of them that are in it, *shall be turned into* it;

Before we come to the proofe and application of the Proposition, that

The wicked shall be turned into Hell [f].

And for the first; *Hell* may bee thus described, to bee

f — sci quid nisi Triste — Ovid Trist. lib. 5. Eleg.

A place of infinite and extreame torment, created by God, and appointed for the punishment of the wicked after this life, to the glory and manifestation of his justice.

It is a place of Torment. *Mat.* 8. 29. *Art thou come to* Torment *us before the time?* say the divels to our Saviour: *i. e.* to send us to the place of Torment whence wee came.

For 'tis certaine, before the day of judgement, they are sometimes loosed from their bonds, and permitted to come upon the earth, for our exercise, triall, and temptation [t].

Againe,

[t] Lombar. lib. 2. distinc. 6. e. Thomas 1. quæst. 64. art. 4. corp. art.

Againe, 'tis ſaid of the rich man, *Luke* 16. that *being in* Hell *in* Torments, *hee lift up his eyes.*

It was created by God too. *Iohn* 1.3. *All things were made by him,* &c. But when it ſhould bee created, is uncertaine [u]. Hee in *S. Auſtin* [x] who, being askt, *What God did before hee made the world?* anſwered, *Hee made Hell for ſuch curious inquiſitors*; ſpoke *in jeſt.* The *Rabbins* [y] ſay in good earneſt, there were *ſeven things created before the world*: *The Law, Repentance, The houſe of the Sanctuarie, The throne of glorie, The garden of pleaſure, The name Meſſiah,* and *Hell.* —Et

[u] —θεῶν οὐ γοῦν ἐστι κεῖται. Hom. non ſemel. Theiologi certant, & adhuc ſub judice lis eſt. Horat. de arte Poet.

[x] *Reſpondeo dicenti, quid faciebat Deus antequam faceret cœlum & terram, non illud quod quidam reſpondiſſe perhibetur, Jocularitereludens quæſtionis violentiam, Alta, inquit, ſcrutantibus gehennam parabat, &c.* Confeſſ. lib. 2. cap. 12.

[y] Lyra lib. contra Iudæos. circa med.

—Et *Credat Iudæus apella*.[1]

S. Austin himselfe is of opinion, it was created *the sixth day*[a], after God had finished all the rest of his works. *Cornelius à Lapide* (*Comment. in Gen.* 1.) referres it to *the first day*: forasmuch as the Angels, in all probabilitie, being then created, then sinned, and were cast into it; they could not bee cast into a place that was not. Others thinke, it was created *the second day*, which was the first that had a Yesterday: from that in *Esay*[b], *Tophet is ordained of old*, or *from Yesterday*, as the word[c] signifieth. But by the same

[1] Horat. Serm. lib. 1. Sat. 5.

[a] *Quando est præparatus ille ignis, nisi perfectione creaturarum omnium? nisi fortè dicamus, post sexti diei perfectionem Deum aliquid creasse, quod ante non fuit, &c.* lib. 1. de mirabilibus Scrip. cap. 2.

[b] Cap. 30. 33. vide Lyran. in locum.

[c] Menhem.

same reason [d], we may as well conclude that it was Created *the first day*. The words indifferently bearing both senses; either, that it was Created upon that day, which first had the name of *yesterday*, (could bee so called,) to wit, *the first day*: or, upon that day which next succeeded it (was the first *from* it,) to wit, *the second day*.

Some againe would have it Created *the second day* still, but upon another ground: because the same *Epiphonema* is omitted, which is added to the workes of all the other dayes; *God saw that it was good* [e]. Others (supposing

[d] *Nil agit exemplum litem quod lite resolvit.* Horat. Serm. lib 2. Sat. 3.

[e] *Vid.* Walther. harm. S. Scrip. in Gen. 1, 6, 7, 8.

(ſuppoſing it to bee in the center of the earth) thinke it was created *the third day*, when God adorned the ſame, and appointed the places or parts thereof to their ſeverall uſes. All that wee can ſay is this [f], that the Scriptures herein are ſilent, and *who ſhall reveale that which God hath hidden* [g]?

2. Where it is. And here too I meet with diverſitie of opinions: Some placing it above the earth, becauſe, where men ſinne they ſhall receive puniſhment. Tis true; in this world, God, ſometimes, in the puniſhment of ſinne, obſerves ſuch a correſpon-

f — ἐγὼ δὲ ἐγωγε ἄλλα πρὸς ἔπομαι — *Menel.* Hom. Od. δ. — *Non eſt ultra narrabile quicquam.* Ovid de Ponto, lib. 2. Eleg. 2.

g *Quis enim reveiabit quod Deus texit?* Tertul. lib. de anima, cap. 1.

correſpondence and proportion, as, where it was committed, to manifeſt the tokens of his diſpleaſure, 1 *Kings* 21.19. *In the place*, &c. And *Ioſephus* reports of *Ariſtobulus*, that, cauſing his brother *Antigonus* moſt cruelly to bee murthered; his diſeaſe (being ſick before) ſuddenly ſo farre increaſed, that hee fell into a vomiting of bloud in great abundance: which one of his ſervants carying forth; he fell and ſpilt it, *in the very place where* Antigonus *lately had beene ſlaine* [h]. Thus I ſay, God ſometimes deales in this world. But, that hereafter it ſhall be his

[h] *Quidam è miniſtris efferens, divina, opinor, ita volente providentia, prolapſus, in eo ipſo loco effudit, qui Antigoni cædis cruenta habebat veſtigia.* Antiq. lib. 13. cap. 19. *Vbi Antigonus erat occiſus, ſuper extanter adhuc cædis maculas cruorem interfectoris affudit.* de bello Iud. lib. 1. cap. 3.

his generall and constant course; I find no ground for it in Scripture, nor can imagine any in reason, especially, if the opinion of some (among whom is *S. Austin* [1]) be true; that, the earth, after the resurrection (being purged from the state of mutabilitie and corruption, wherein it now stands) shall lie open with heaven, and so, be part of the seat of Saints beatified: which is the meaning of those *new heavens*, and that *new earth* wee read of [2]; though, I know, some understand them otherwise [3].

Some againe thinke it to be in the Caves of the

[1] De Civit. Dei. lib. 20. cap. 16. —*Nec ego illi detrahere ausim Hærentem capiti multa cum laude coronam.* Horat. Serm. lib. 1. Sat. 10.

[2] Esay 65. 17. 66. 22. 2 Pet. 3. 13. Revel. 21. 1.

[3] Ἀλλὰ πρὸς μὲν τοὺς ἄρτι (λέγεις ὡς ὁ παλαιὸς) σοὶ μὲν ταῦτα δοκοῦντ', ἐμοὶ δὲ τἀνθάδε. Eyenus.

he earth, and Conduits
f the Sea; also the most
aſt and ſpacious regions
bove the *ſuperficies* of
he earth: All theſe put
ogether; fearing elſe,
here would not bee
oome enough for ſuch
multitudinous number,
s *ſhall be turned into* it;
he number of fooles being
nfinite [m].

I remember a ſtorie,
ow *Iulius Cæſar* creating
livers new Senatours in
Rome, among whom was
ne *Laberius*, and ſending
im into the Senate-houſe
o take his place; *Tullie*,
s hee paſſed by, gave
im this gird, *You ſhould*
t by mee, but that I ſhould
t too ſtrait [n]: alluding to
the

[m] Vet. interp. ita legit locum. eccleſ. 1. 15. *Stultorum infinitus eſt numerus.*

[n] *Reciperem te niſi anguſtè ſederem.* Bruſonius, lib. 5. cap. 16.

the number of the Senatours newly made, which was so great, that the house could scarce containe them. But there is no such thing in *Hell*, where ere it is o.

Mille, capax, aditus, & a-
pertas undiq; portas.
Vrbs habet: utq; fretum
de tota flumina terra;
Sic omnes animas locus ac-
cipit ille, nec ulli
Exiguus populo est, turbamve accedere sensit.

As the *Poet* p describes it. It is *capable of all* that come, and *never straitned*, be they never so many. Agreeable q to that of *Solomon* and the Prophet: the one affirming it to bee never

o *Stultitiæ hoc magis est quàm rectæ opinionis. Vt Methodius de Origene apud Epiph. hær. 64. post med.*

p *Ovid. Metamor. lib. 4. fab. 13.*

q *Quis Poetarum, qui non omnino de prophetarum fonte potaverit? inde sitim ingenii sui rigaverunt. Tertul. Apol. cap. 47. Aliunde scilicet loqui possent de rebus fidei, nisi ex literis fidei? Idem de præscript. adv hæret. cap. 15. Poetæ— quamvis veritatis arcana*

ver full [r]; the other that is deepe and large [s].

Others would have it bee, betwixt the upper gion of the ayre, and lobe of the Moone; in e sphere and element of re: drawne by that axime of Philosophie [t], *Nullam violentum perpetuum*. Forasmuch as the re of Hell is everlasting. Hell must either be in the roper place of fire, or it annot be so.

Fire indeed, in its owne ature, cannot last ever, ut of its proper place; ct by a Superiour and ore excellent principle, may: as this fire, being the justice of God, his wer and providence preser-

in parte corruperint, tamen ipsa res eo verior invenitur, quòd cum prophetis in parte consentiunt. Lactan. Instit. lib. 7. cap. 22.

[r] Pro. 27. 20.

[s] Esay 30. 33.

[t] *Errorem, suum quo tueantur habent.* Ovid. Fast. lib. 1.

preſerved; which is ex
cellently laid down
Eſay c. 33. *Tophet is o*
dained of old---, the pi
thereof, is fire and muc
wood, and the breath o
the Lord ---*doth kindle i*
Beſides; although th
Schoolemen [a] hold, th
fire of *Hell* to be, *ejuſde*
ſpeciei, of the ſame kin
with our fire both Ele
mentarie and culinari
or focal: yet the ancien
[z] (ſo farre as I find) agre
in the contrarie, that it i
not; but created by Go
of purpoſe, and create
ſo, as having *naturall*
within it ſelfe a divin
ſubminiſtration of incor
ruptibilitie; they are *Ter*
tullians words.

[a] Thom. ſupplem. 3æ. quæſt. 97. art. 6.

[z] Tertul. Apol. cap. 48. Orig. hom. 9. in diverſos. Hieron. comment. in Iob 20. 26. Greg. Moral. lib. 15. cap. 17.

Th

The Poets fained it *to be under the earth*; *equal-so farre distant* from e surface, *as heaven is ove it* 7.

And surely, that it is nder the earth, seemes mee, an opinion, the oſt probable. (For I n determine nothing rtainly 8: Touſe S. *Au-ins* 9 words; *What I eake, my brethren, I e not speake as being cer-ine; neither I nor you we knowne Hell as yet,* and I pray God wee ver may.) The moſt obable opinion there-re I say is; that it is un-r the earth.)

1. Because the Scrip-re seems to intimate as much;

7 —τάρταρος — τόσσον ἔνερθ' ὑπὸ γῆς ὅσσον οὐρανὸς ἐς ἀπὸ γαίης, ἴσον γὰρ τ' ἀπο γῆς ἐς τάρταρον ἠερόεντα. *Hesiod. Theog.*

8 *Res est arbitrio non dirimenda meo.* Ovid. Fast. lib. 6. *Non nostrum— tantas componere lites.* Virg. Eclog. 3.

9 *Quod dicimus, fratres, non tanquam certus exponoIn Inferum nec ego expertus sum adhuc nec vos.* in Psal. 86. 13.

much; calling it *Erets tachtith, the lower earth* Ezek. 31. 18. ſpeaking of it as a lower place; *The way of life is above to the wiſe, that hee may depart from Hell beneath*, Prov. 15. 24. But plainly, *Phil.* 2. 10. *That at the name of Ieſus every knee ſhould bow, of things in heaven and things in earth, and things* under the earth, *i.e.* in *Hell*; So *S. Auſtin* [b] with divers others [c].

2. Heaven being a place of chiefeſt happineſſe, *Hell* of the greateſt miſerie; without doubt they are directly oppoſite, and as farre diſjoyned as may bee. The rich man, *Luke* 16. *ſaw Abra-*

ham

[b] In Pſal. 120. 1.

[c] Et plures quorum nomina magna vigent Ovid. Triſt. lib. 5. Eleg. 1. viz. Ambroſ. Haymo. Theophylact. Dionyſ. Carthuſ. *in locum*, Novatian. lib. de Trinit. cap. 14. & 17. *inter opera Tertul.*

m a farre off, *and* Laza-
s *in his bosome.*

3. The name *Infernus* imports it; so called, *is infra*, or *inferiùs ja-*, becauſe it lies un-
us.

And *S. Auſtin* [e] addes ther reaſon, to this ef-
. As there is Gravitie Levitie, heavineſſe and tneſſe, in bodies; ſo is e anſwerably ſorrow joy in ſpirits; ſorrow vering heavineſſe, Ioy tneſſe: now in bodies eavieſt are the low-therefore in Spirits viſe, the ſorrowfulleſt

[d] *In inferioribus terræ* inferi *eſſe perhibentur, undè & inferi nominati ſunt.* Hieron. in Job 26. 5. *Vndè Inferi appellantur, ſi ſub terris non ſunt, meritò quæritur.* Aug. de Geneſi ad literam, lib. 12. cap. 33. Inferi eo *quod* infra *ſint Latinè appellantur*, ibid. cap. 34. *Si idcirco* Infernum *dicimus quia inferiùs jacet: quod terra à*

, *hoc eſſe infernus debet à terra.* Greg. dia-
. 4. cap. 42. [e] *Sicut, ſecundum corpus, ſi ſui ordinem teneant, inferiora ſunt raviora; Ita, ſecundum ſpiritum, inferiora ia triſtiora*, de Gen. ad lit. lib. 12. cap 34.

are

are the loweſt; and, the being the Damned ſpirit by conſequence, *He* where they are, the lowe place.

3. Follow now the Pu niſhments of them th are in it, *ſhall be turned in to* it.

Tullie obſerves, tha the Poets, in his time who writ of *Rome*, did ul *præterire calamitatem* [f], t paſſe by the calamitie where any hapned. I can not doe ſo, in ſpeakin of *Hell*; but muſt tell yo the miſerable calamit of them that are ther and the puniſhments (a leaſt ſome of them) whic they endure, (for

[f] *Sinite hoc loco, Quirites, (Sicut Poetæ ſolent quires Romanas ſcribunt) præterire me noſtram calamitatem.* Orat. 13. pro lege Manilia.

Ne

Non mihi si linguæ centum sint, oraq́ centum,
Omnia pœnarum percurrere nomina possem e.

e Virg. Æneid. lib. 6.

(If I had a hundred tongues, I could not expresse themall.)

The usuall distinction into two; by some they are reduced to three kinds. There is *Pœna damni, pœna sensus; & pœna separationis*: The punishment of Losse; Sense; and Separation.

f Keckerm. System. Theol lib. 2. cap. 7

. The punishment of losse; consisting in their rival of Gods presence, and the joyes unspeakable of Heaven. The Philosopher g puts *Privation* in the number of

g Arist. Physic. sive, *de naturali auscultatione*, lib. 1. cap. 7.

naturall *Principles*. It ma
be called a Principle her
too, being both part, an
the beginning of the
ſorrow. *They that obey n*
the Goſpell---*ſhall be puni*
ſhed—from the preſenc
of the Lord, 2 *Theſſ.* 1.
And *S. Bernard* [k] ob
ſerves the method of th
finall ſentence; that, *Th*
Saved ſhall firſt bee ca
led into the kingdom
of GOD, before the Dam
ned bee ſent into ever
laſting fire (It ſhall firſt b
ſaid, *Come yee bleſſed*, be
fore, *Goe yee curſed*:) t
aggravate their griefe b
the ſight of their loſſe. Fo
as blacke compared with
white ſeemes more black
So the ſight of that which
the

[k] *Prius Benedicti vocabuntur in regnum, quàm damnati mittantur in æternum ignem: ut ad æternum dolorem ipsa memoria crucietur. Serm. 3. in Pſal. Qui habitat.*

[w] παραλλαττει τὸ ὁρατὸν μᾶλλον φαίνεσθαι. *Ariſt. Rhet. lib. 3. cap. 2.*

hey have loſt, makes that
which they ſhall ſuſtaine,
much more grievous [1],
o wit,

2. The puniſhment of
ſenſe; conſiſting in thoſe
actuall torments, which
hey ſuffer and endure.
Which, as *David* ſpeaks of
Gods works, *Pſal.* 40. 5.
r *Neſtor* of the miſeries
hey ſuffered at the ſiege
f *Troy*[m], are *more then can*
e numbred. No puniſhment
an be imagined, ſaith *Gre-*
orie, which is there want-
g[n]. You muſt not expect
erefore, I ſhould capi-
late them all; *Non mihi*
centum — as I ſaid be-
re: I will onely name
e chiefe; dealing with
e reſt, as *Timanthes*, in

[1] *Sic nimirum ſibi invicem collata contraria, ſue quidem utrumq; videtur ſuſcepiſſe augmentum aliquod qualitatis: ut album nigro ſi conferas, & hoc candidius, & illud terrius apparebit.* Bernard. l.

[m] — καὶ τίς κεν ἐξείποι πάντα γε μυθήσαιτο κατὰ μοῖραν ἀνθρώπων; Hom. Od. γ.

[n] *De pœnis excogitari non poteſt, quod ibi non erit.*

drawing the picture of *Agamemnon* mourning for his daughter *Iphigenia*; who *concealed his countenance, because hee could not expresse in it the greatnesse of his sorrow* [o].

And the first is this: The scorching heat of fire. *It is better to enter into life with one eye, then having two eyes, to bee cast into Hell* fire. *Mat.* 18 9. *Goe yee cursed into everlasting* fire. *chap.* 25. 41. And the rich man, *Luke* 16, is said to bee *tormented in a flame*. Some have held the fire of *Hell* to bee no true materiall, and corporeall fire; But, *qualem novit Deus*: or else only that extreame anguish, and

[o] *Vultum velavit quem digne non potuit offendere.* Plin. hist. nat. lib. 35. cap. 10. *Cùm patris dolorem se non posse penicillo exprimere arbitraretur eximius artifex — velamento vestis os occultavit.* Nat. Com. mythol. lib. 7 cap. 16. fine versus.

compunction of Spi-
proceeding from the
ſe and deep apprehen-
of Gods wrath (the
ment of which is like
burning of fire, and
ctore by a Metaphor
alled;) herein follow-
Damaſcene p.

To whom wee oppoſe
authoritie of others
re ancient r:, to wit,
ullian s, *Origen* t, *La-*
tius u, *S. Auſtin* x,
Gregorie y, (*Such men*
never ſaw, or ſhall
, as *Neſtor* ſpeakes of
thous, with ſome o-
Worthies;) who all

p Orthodox æ fidei, lib. 4. cap. 28. ad finem.

q *Plurium calculum vincit.* Eraſ. Adag. πλείων δὲ πλείονα μοῖρα κ, μείζων δ' ἔριθος. Heſiod. ἔργ. καὶ ἡμ. lib. 1.

r *Quis inter nos determinabit, niſi temporis ratio, ei præſcribens auctoritatem quod antiquum, &c?* Tertul. adverſ.

on. lib. 4. cap. 4 s Apol. cap. 48. t Hom. 9. in
o ad finem. u Inſtit. lib. 7. cap. 21. x De Ci-
ei, lib. 21. cap. 10. y Dialog. lib. 4. cap. 29.
ρ πω τοίης ἴδον ἀνέρας, οὐδὲ ἴδωμαι.
.Il a.

conspire [a] in the cont
rie tenent. Nor with
reason; in regard, *Bo*
are to bee *punisht by it*
which, were it not corp
real, cannot bee [c]. B
how then can it *agere*
Spiritum, you will sa
The Soules of men
fore the resurrection;
the Divels, who are S
rits, and want bodi
how can it worke up
them, and they suffer
it? That it doth
S. *Gregorie* [*], and *the M*
ster of the Sentences [d] e
emplifie in the rich ma
whose Soule (though
body be yet in the grav
is said to bee *tormented*
that *flame*, *Luke* 16. An
how it comes to doe

Thom

[a] *Plurimum facit multorum in una re sententia atq; consensus.* Hieron. Comment. in Gal. 1. συμφωνία δ' ἀρετὴ πόλεσι καὶ φίλοις ἀνδράσιν ἁρμόζει μάλιστα. Neptun. Hom. 11. 1.

[b] *Legem getionis corporeum esse non ambigo, in quo certum est corpora cruciari.* Greg. ubi supra.

[c] *Spiritus non [illegible] corporeum, [illegible]* Thom. Supplem. 3ae q. 69. art. 3. Concluf.

[*] Dialog. lib. 4. cap. 29.

[d] Lib. 4. dist. 44. §.

mas [c] tells us, viz. *perphysicè*; not by its ne nature, but *as it is instrument of Gods ju-e*, which hath given t power and propertie it, for their punish-it: *For an instrument worke* (as he goes on) *by its owne proper and nature onely, but ertue of the principall t, as it is regulated by*; Yet I thinke it e safe [f] to sit downe S. *Austin* [g] admiring nysterie.

ell then; the fire of is no Metaphoricall : but a Material, proper, reall, and oreall [h] fire.

w the paine of fire is great.

[c] Supplem. 3a. q. 70. art. 3. corp. art. & q. 97. art. 5. Resp. ad 3m.

[f] *Præstat per Deum nescire quia non revelaveris, quàm per hominem scire, quia ipse præsumpserit.* Tertull. lib. de anima, cap. 1.

[g] *Cur non dicamus, quamvis mirù, tamen verè malis spiritus incorporeos posse pœna corporalis ignis affligi?* De Civit. Dei. lib. 21. cap. 10.

[h] *Diversa vocabula ponimus, ne quis*

great. But, what is ou
fire, to the fire of *Hell*
It was the fond conceit o
a *Frier*, that one migh
feele it burne *seven mile*
off i.

Demonax the Philoſo-
pher being asked, *wha*
kind of place Hell *was*?
answered, *When I com*
there, I'le write thee a let-
ter, and let thee know
And ſo, if the *Frier* ha
beene there, or yet ſo nigh
it, we might beleeve him.
Yet I thinke with *S. Au-*
ſtin, that for vehemencie
of heat, *it exceeds ours*, as
farre as It *doth fire that's*
painted upon a wall. And
with *S. Bernard*, that *one*
ſparke of it doth more tor-
ment, then if a woman
ſhould

errat in nomine. Hieron. epiſt. ad Fabiolam.

ἵλεως ὁ πόθος, ἵλεως ὁ πόθος. Æſop. fab.

Paratum eſt, quidlibet patiamur eſſe quod infeſtum expetit, & ſuadet & illud optimum, perſuadet ubi ſe offerat. Ita Eraſm. Apoth. lib. 8.

uld continue in travell, nd the very pangs and roes of child bearing, *thousand yeares together.* his is the first punish- ment pertaining to Sense, s I said, The scorching eate of fire.

The second is, Extre- mitie of Cold [l], *Mat.* 8. 2, 13. 42, 50. 22. 13. 24. 1. 25. 30. *There shall bee eeping, and gnashing of eeth. Weeping*, from heat, he paine of fire: *gnash- ng*, from Cold: so the Fathers [m]. Some collect as much likewise, from the name *Tartarus*: *ταρταρίζειν*, properly signifying, to shake and quiver for cold [n]. But, is not this a mitigation of their for-

[l] —*missa cum frigore flammâ.* Ovid. Metamor. lib. 1. fab. 2.

[m] Haymo in *Mat.* 8. Remigius in *Mat.* 13. Hieron. *venemb.* Bed. Raban. Maurus in *Mat.* 24. Greg. hom. 2. in Evang.

[n] Plutarch. epistr. de primo frigido.

mer paine? Cold being remedie against heat; th rich man *Luke*, 16. co ceiv'd no better cure fo his *torment in* the *flam* then that *Lazarus* shou but even *dip the tip of h finger in water, and* touc his *tongue* to *coole* ir. A for this, it is a *parable*; a therefore, according the rule in Schooles, no *argumentative* *, bein stretched beyond its en and scope. And, to th other, *Thomas* P. again makes answer; that shall bee no mitigation o their paine at all; in re gard, *it shall not be, by th* changing and *transmuta tion of the body from it former disposition* and pas sion

* Theologia parabolica non est argumentativa.

P Supplem. 34. 97. art. 1 resp. ad 3^m.

sion: but, by bringing a new passion upon it, the old remaining. Which it doth, saith hee, *per actionem Spiritualem*, by a Spirituall action; For, by its *naturall action*, being contrarie to heat, it quenches it, and mitigates the paine of it: but, by its *Spiritual action* (which it hath from the principall Agent, Gods justice, whereof it is the instrument, and whereby it doth *agere in corpus*, seize upon the body) it doth not.

3. The third is Famine and Hunger. *Luke 6.25. Woe unto you that are full: for yee shall hunger.* In the 24. of *Ieremie* * there are mentioned three grand calami-

* Verse 10

calamities; λιμὸς, λοιμὸς, ξ
πόλεμος, Famine', Pesti-
lence, and the Sword. In
* Vers 21. the 14. of *Ezek.* * foure;
these three and *the noi-*
some beast: *How much more*
when I send my foure sore
judgements, the Sword, the
Famine, &c. And, as it is
one of those which carry
account of the greatest
punishments: So, neither
is it the least among them.
David places the pesti-
lence under it; choosing
the one rather then the o-
ther, when they were
both put to his option,
2 *Sam.* 24. 13. *Ieremie* pre-
ferres the sword before it;
Lament. 4. 9. *They that be*
slaine with the sword, are
better then those that be
slaine

pine with hunger. And Ulysses in Homer, of all deaths makes it the most miserable; *All deaths are miserable*, saith he: *yet the most miserable of all is to die for hunger* q.

q πάντες μὲν σχετλοὶ θάνατοι δειλοῖσι βροτοῖσι, λιμῷ δ' ὀκτίστον θανέειν. Od. μ.

4. The fourth is Bonds and imprisonment. *Mat.* 22.13. *Take him,—Cast him into utter darkenesse*: but what must be done to him before? *bind him hand and foot*. 1 Pet. 3.19. *Christ by* his *Spirit* preaching to the soules that are now in *Hell*, but were alive *in the dayes of Noah* (saith the learned *Scaliger* r:) is said to *preach unto the Spirits in* prison. *The Angels* too *that sinned*;

r Notis in N. Test ad locum.

ned, being *cast downe t Hell, were delivered int chaines*, 2 *Pet.* 2. 4. *Dioge nes*, being askt, *what wa the best thing in a man life?* answered, *His li bertie* [r]. And hee in th *Comedie*, compares *a cap tive to a bird* in a cage: *I once* he *get at libertie*, he *will be past catching a gaine* [s]; that condition is so hatefull to him. But, more grievous is it to a man, & miserable he that's put into a loathsome dun geon, without hope of being ever enlarged or removed. Such is *Hell*, and such they that *shall be turn'd into* it [t]. *Poets* and *Historians* may faine, of some who have gone thi ther,

[r] Laert. de vit. Philos. lib. 6.

[s] Heg. *Liber captivum avi feræ consimilis est: Semel fugiendi si data ei? occasio, Satis est, nunquam post illam possis prendere.* Lor. *Omnes profecto liberi lubentius sumus, quam servimus.* Plaut. in Captivis. act. 1. Scen. 2.

[t] *Vt niger in niveum nulla redit arte colorem: Spectat ab inferno sic via nulla retro.* Owen. lib. 3. ad. D. Mariam Neville. Epigr. 180.

ther, and returned back, (as *Orpheus* that fetch't his wife *Euridice* from thence [x]. *Hercules*, that going thither, brought *Theseus* away with him, with the dogge *Cerberus* [y]. *Vlysses* that went thither to consult with *Tiresias* [z], *Æneas* that went thither, to talke with his father *Anchises* [a]. *Pythagoras* also, that going thither, saw *Hesiod* tied to a brazen pillar, and *Homer* hanging on a tree full of snakes, for faining such things upon the Gods [b]:) and *Papists*

[x] Ovid. Metamor. lib. 10 fab 1. Virg. Georg. lib. 4. ad finem. Senec. Hercul. fur act. 2. scen. 4. Nat. Com. mythol. lib. 7. cap. 14. Lod. Vives in *lib.* 18. *de Civit. Dei cap.* 14.

[y] Ovid Metamor. lib. 7. fab. 22. Senec. Herc. fur. Plin. Hist. Nat. lib. 27. cap. 2. Nat. Com. mythol. lib. 7. cap. 1. & lib. 3 cap. 5. Lod.

[z] Hom. Od. λ.

Vives in *lib.* 18 *de Civit. Dei. cap.* 13. Horat. Serm. lib. 2. Sat. 5. Nat. Com. mythol. lib. 9. cap 2. [a] Virg. Æneid. lib. 6. Ovid. Metamor lib. 14. fab. 4. [b] Laert. de Vit. Philos. lib. 8. in Pythag. Tertul. lib. de anima. cap. 28.

fable

fable [c], that *Traian* was delivered thence by the prayers of *Gregorie*, and *Falconilla* by the votes of *Thecla*.

Admiranda canunt, sed non credenda — [d]. *Betwixt us and you*, saith *Abraham* to the rich man, *Luke* 16. *there is a great gulfe: so as they which would come from you to us, cannot.* What is this *gulfe*, but, (as the *Master of the Sentences* [e] expounds it) *the justice of God*, which holds them in chaines, and will never suffer them to bee loosed?

The fift and last is that *Occultum flagellum* [f]; the wound of Conscience, conceived by the fall and perfect

[c] è Damascen. Serm. de bis qui in fide hinc migrarunt. Circa med.

[d] Caro lib. 3. dilich. 17.

[e] Lib. 4. distinct. 50. f.

[f] *Pœna autem vehementior, & multo fœdior illis, quas & Orbilius gravis invenit, aut Rhadamanthus.* Iuven. Sat. 13.

perfect sense and apprehension of Gods wrath. This the *Poets* [g] set out, in their fiction of *Tityus*, who hath Vultures feeding upon his liver; which is mentioned by *Lactantius* [h]: And this is the *Worme* spoken of, *Esay* 66.24. *Marke* 9.44,46, 48. [i]. The greatnesse of which punishment, *tanquam per transennam*, wee may see in the shadow and first-fruits of it in this life, by those that are distrest in conscience. Master *James Bainam* (the Martyr, as hee was afterwards) having recanted out of weaknesse, and abjured his opinions; openly in the Church (bewailing

[g] Hom. Od. λ Ovid. Metamor. lib. 4. fab. 13 lib. 10 fab 1. & lib. 1a Ibin ante med. Horat. Carm. lib. 3. Ode. 11. Virg. Æneid lib. 6. Tibullus lib. 1. Eleg. 3. Senec. Hippolyt. act. 5. & Herc. fur. act. 3. scen. 2.

[h] Instit. lib. 7 cap. 21.

[i] *Non piguit uno loco eadem verba ter dicere.*

Quem non terreat ista repetitio, & illius pœnæ comminatio tum vehemens? Aug de Civit. Dei. lib. 21. cap. 9.

ling his fall) among other things, intreated all good Christians *rather to die*, then doe as hee had done: for hee would not feele *such a Hell* againe, (so he tearmed it) in his conscience, as hee did feele before hee repented, for all the worlds good [k]; which puts me in mind of *S. Bernards* [l] saying, *A guiltie conscience is a certaine* Hell *of the soule*. And Mr *Greenham* [m] mentions one in the like case, who said, his continuall agonies were *as great, as the paines of a man, when the pangs of death are upon him*: that hee could be content also, *his body should live in burning fire till the day of judge-*

[k] Mr Foxe Acts & Mon. vol. 2. pag. 300. Col. 1. Edit. ult.

[l] *Infernus quidem omnes res conscientiae est.* Serm. 4 de assump. beatæ Virg.

[m] In his grave Counsels, and godly observations.

judgement, so bee might then be assur'd of Gods favour [a]. Briefly thus; *Dolor corporis, corpus doloris: dolor animæ, doloris anima.* Bodily griefe is but the Body of griefe: the soule of it, is that of the Soul. *The spirit of a man,* saith Solomon, *may sustaine his infirmities: but a wounded spirit who can beare?* Pro. 18. 14. And so much for the punishment of Sense.

[a] *Heu quantum pœna miserorum mens conscia donat!* Lucan. lib 7.

The third is, the punishment of Separation; consisting in their being removed from the societie of Saints and Angels, and conjoyn'd to the company of Divels. Man, saith the *Philosopher*, is a *Sociable*

Sociable creature o; that delights in companie: and herein is his felicitie p, to have good companie. But this, the Damned are deprived of. True it is; in this life, good and bad are mixt together q. Or, as the ſonne of *Syrach* r expreſſes it, *Good is ſet againſt evill; the godly againſt the ſinner, and the ſinner againſt the godly: So there are two and two, one againſt another.* But hereafter it ſhall not be ſo: *At the end of the world the*

o πολιτικὸν ἀνθρώπος ζῶον. Ariſt. Polit. lib. 1. cap. 2.

p ἄτοπον δὲ ἴσως καὶ τὸ μονώτην ποιεῖν τὸν μακάριον, πολιτικὸν γὰρ ὁ ἄνθρωπος, &c. Idem Ethic. ad Nicomach. lib. 9. cap. 9.

q Mixta tenax ſegeti creſcere lappa ſolet. Ovid de Ponto, lib. 2. Eleg. 1 Genus humanum in duo genera diſtribuimus: unum, eorum qui ſecundum hominem; alterum, eorum qui ſecundum Deum, vivunt. Quas etiam myſticè appellamus, Civitates duas. Aug. de Civit. Dei. lib. 15. cap. 1. Tria ſunt loca, Cœlum, Terra, Infernus; & habent ſingula habitatores ſuos: Cœlum, ſolos bonos; Infernus, ſolos malos; terra mixtos. Bernar. in Sententijs. r Eccluſ. 33. 14, 15.

wicked

nicked shall bee severed from among the just [s]; When Christ shall say to the reapers, his angels, Bind the tares in bundles to bee burnt, but gather the wheat into my barne [t].

[s] Mat. 13.49.

[t] Ver. 30.

Now, all these punishments are aggravated further from three Circumstances.

The place where;
The manner how;
And the Time or Continuance how long; they must be suffered.

1. From the Place [u]; A place of Darknesse, (a thing disconsolate in it self, *light* being *comfortable* [x]: and the Sense of seeing, of all senses, the most delectable [y].) *How camest*

[u] *Et sient ipso tristia fata loco.* Ovid. Trist. lib. 3. Eleg. 3 *Sive locum spectes locus est inamabilis, & quo Esse nihil toto tristius orbe potest.* ibid. lib. 5. Eleg. 7.

[x] Eccles. 11.7

[y] τὸ ὁρᾶν αἱρετώτατον τῶν αἰσθήσεων Arist. Metaphys. lib 1. cap. 1.

came*ſt thou hither*, ſaith *Anticlea* to her ſonne *Vlyſſes* (*ſeeing thou art yet alive*, and not dead) *into this* place of *obſcure darkneſſe* [a]? *There are heuſes*, ſaith Heſiod, *of obſcure night, couered with black clouds* [z]. In regard of which obſcuritie, it hath the name in Greeke of ἀΐδης *quaſi* ἀϊδὴς, becauſe there they ſee not: and is called *Darkneſſe* [b], in the Abſtract (as if the Concrete were not enough, but too low an expreſſion.) The *Poet* when hee would ſet out the wickedneſſe of a carping, malevolent *Detractour*, calls him not *vitioſus*, but *vice* it ſelfe [c]: ſo here. But how

is

[a] κλῦθι μεο, ὡς ἤλυθες ὑπὸ ζόφον ἠερόεντα Ζωὸς ἐὼν —; Hom. Od. λ.

[z] ὀφρὰ δὲ — τοῖος ἐφεζόμενος δίκτα, ἔνερθε δ' ἀχλὺς κεκαλυμμένα πεδία.

[b] Mat. 8. 12. 22. 13. 25. 30. 2 Pet. 2. 7. Jude vet. 6. 13.

[c] Mentitur, qui te vitioſum, Zoile, dixit: Non virtuſus homo, et Zoile, ſed vitium. Mart. lib. 12. Epig. 93.

it then, you'le say, that ney that are *turned into* are said to *see*? *There all bee weeping and gna ing of teeth, when yee shall e Abraham, and Isaac, d Iacob — in the king- me of God, and you your lves thrust out*, Luke 13. 8. Againe, *chap.* 16. The ch man *lifting up his es saw Abraham a farre f*, &c. To this the *Fa- hers* [a] answer, *They shall e, so farre forth as it akes for the increase of heir punishment, but not a- y thing for their comfort.* And that too, if *Thomas* say true, *not cleerely; t under a certaine umbro- tie*, and filthy mist, or moke. S. Iohn *saw a* smoke

[a] Isid. Sententent. *sive de* summo bono. Lib. 3. cap. 31 Greg. mor. lib. 9. cap. 39. Bernar. lib. 5. de Consid. ad Eugenium. [b] Supplem. 3a. q. 97 art. 4. Corp. art.

smoke *ascend out of t bottomlesse pit* [f]: and else where we reade of a *mi of darknesse* [g].

2. From the Manner [h] which is, with Disgrac and Contempt. *They th sleepe in the dust shall wake: Some to everlasting life, and some to* shame *an everlasting* cõtempt, *Da* 12.2. Men may play th Hypocrites here [i] (and is too usual [k];) beare faire outside to the world when *their inward part* is *full of wickedn sse* [l] wherby it comes to passe that they are never th

[f] Revel. 9.2.

[g] 2 Pet. 2.17.

[h] *Bis emori sed est mori sic turpiter. Quintilli imperat. symbolum.* Alsted. Arithmologia Ethica. Encyclop. lib. 16 *Namq; pati pœnam, quam meruisse minus.* Ovid. de Ponto. lib. 1. Eleg. 1.

[i] *Nollem peccatis & fraudibus obijcere nubem.* Horat. lib. 1. Epist. 16.

[k] πολλοὶ τοι κίβδηλον ὑπέλλοπον ἦθος ἔχοντες, χρύσιον ὡς, ἐνθύμιον δυμὸν ἀμείλιχον. Theog. ver. 959.

[l] Luke 2.39. *Introrsùm turpes, speciosi pelle decora.* Horat. lib. 1. Epist. 16.

orlesthought of, and ta-
n to bee what they are
ot [m]: But then all things
ll bee revealed (their
ults, even their most se-
et and hidden faults [n],
ing written in their
reheads, and presented
the view and eye of all
e world) to their perpe-
ll reproach, disgrace,
d shame. For, *although*
e just in glory, by the
adnesse of their nature
e mercifull: yet, being
ioyned to the justice of
od in such a rectitude;
ey cannot bee moved with
y compassion at all to-
ard them, saith S. Grego-
e [o]. They shall rather
pathe, and abhorre them,
[a] 66. 24.

[m] Κιβδήλως δ' ἀνδρὸς γνῶναι χαλεπώτερον ἄδην, πολλάκι γὰρ. γνώμην ἐξαπατῶσ' ἰδέαι. Theog. ver. 117. & 128.

[n] *Judicium facies pectorum quisq; suorum: Cunctis; cunctorum cunctis arcana patebunt.* apud Hug. de S. Victore. lib. 1. de anima. cap. 2.

[o] Hom. 40. in Evang.

3. From the Time
which is, to all Eternit
even *for ever and eve*
Revel. 20. 10. The *Fire*
unquenchable. Mat. 3 12
and *everlasting*. chap. 25
41. The *Burning everl*
sting. Esay 33. 14. The
Contempt everlasting. D
12. 2. Their *Chaines eve*
lasting, Iude 6. *The Worm*
everlasting, *Esay* 66. 24
Marke 9. 44. All the
paines, their whole *de*
struction everlasting,
Thess. 1. 9. The *Poets* s
a glimpse of this, in the
fiction of *Sisiphus*, wh
in *Hell* doth roule a ston
up a hill, which he no soo
ner hath at the top, bu
it tumbles downe again
upon him, and so conti
nuall

* Et grevior
longè fit sua
pœnâ morâ.
Ovid. de
Ponto. lib. 1.
Eleg. 2. Leve
est miseria
ferre, perferre
est grave. Se-
nec. Thyest.
act. 2. Scœn. 1

1 Hom. Od.
2. Ovid. Me-
tamor. lib. 4.
fab. 13. lib. 10
fab. 1. &
lib. in Ibin.
ante med.
Virg. Æneid.
lib. 6. Horat.
Carm. lib. 2.
Ode 14. &
lib. 3. Ode 11
Tibullus lib.
1. Eleg. 3.
Senec. Hip-
polit. act. 5.
& Herc. fur.
act. 3. Scen.
4.

ually renewes his la-
our: of *Danaus* his
aughters, the *Belides*,
ho are awarded to fill a
bbe full of holes with
ater, and with vessels
ll of holes (whence the
reekes tooke their Pro-
rb to signifie endless la-
our, κοσκινον ὑδωρ ἀντλειν:)
d of *Tityus*, who hath
ultures feeding upon his
ver, which yet consumes
ot, but increases with
e Moone: the mytho-
gie of all which, is no-
hing else but a *Perpetuitie*
f *punishment*: as *Ovid*:

Lib. in Ibin.

Nec mortis pœnas mors al-
tera finiet hujus:
Horag. erit tantis ultima
nulla malis.

Origen's [r] errour, and his followers (holding that *Hell* in the end shall bee broken up; and the *Divels* with all the Damned, *Saved, and received into Heaven*) hath been long since exploded in the Church; Being condemned for heresie by the fifth generall Councell at *Constantinople* under the Emperour *Iustinian* [t]: and largely refuted by (that *hammer of heretiques* [u]) *S. Austin* in his learned Bookes *de Civitate Dei* [x].

Now hope deferred, saith *Solomon*, *maketh the*

[r] Peri archôn, sive *de Princip.* lib. 3. cap. 6. & hom. 8. in Ios. *Doctor egregius* Origines *audet docere, diabolum id rursum futurum esse quod fuerat, & ad eandem rediturum dignitatem, & conscensurum regna cœlorum*, &c. Epiph. Epist. ad Johan. Constant. Episc.

[t] Oliand. Cent. 6. lib. 3 cap. 4. Canon. 9. & 10.

[u] *Augustinus —validissimus malleus hereticorum.* Bernar. Serm. 80 in Cant. post. med.

[x] *Præsertim* lib. 21. cap 17. 23. & 24. *De qua vanissima impietate —in libris* de Civitate Dei *diligentissimè disputavi, hær.* 43. *de Originianis.*

heart

art ſicke, Prov. 13. 12. herefore there were a- y hope of having their unishments terminated, hough it were after ma- y millions of thouſands f yeares, it were a com- ort: but when they are xpired, there is never the eſſe behind; they are e- en as new to begin a- aine. The Ancients ex- preſſe it thus [7]; If the Sea were by many parts bigger then it is, and once in every ten thouſand years, *biberet ex eo vel unica avicula unam ſaltèm guttulam*, A little bird ſhould drinke but a little drop of it, at length it would bee exhauſted: Or, if all the world were a mountaine,

[7] Alſted. encyclop. lib. 6. Pneumat. parte 4. cap. 7.

and a Wren, once in ev
ry hundred thousa
yeares, should fetch a li
tle of it in her mouth,
the end it would be
wasted; But of *Eterni*
there is no end ever to be
expected. *Quanta hæc d*
ratio! Consider this y
that forget God.

And thus you have t
three particulars (thoug
imperfectly *) unfolded
What *Hell* is; where it i
and the punishments
them that are in it, *Sh*
be turned into it. Whic
are *The wicked*, saith m
Text,

The wicked *shall be tu*
ned into hell.

* *Materia vi-*
res exuperan-
tem meam, Ovid.
Trist. lib. 1.
Eleg. 4.
Grandes ma-
teriam ingenia
parvo non sti-
pabunt, & in
ipso universali-
tre vires ausa
secundabunt,
&c. & post
multa, Vin-
citur Sermo
rei magnitu-
dine, & mi-
nus est omne
quod dicitur.
Hieron. Epist.
ad Helio-
dor. de ob-
itibus Nepo-
tian.

Wha

What remaines briefly (in regard I desire to keepe as neere as is possible) to hold to the Custome [a], and *Chrysostomes* rule, *preaching but an houre* [b]. It is Scripture, and admits no other testimonie, *the Law*, as the *Iewes* speake, *needing no fortification*. Onely, (to shew the harmonie, and sweet consent, *Gods* [c] that is in that sacred volume [d], it might bee parallel'd with divers other places: but I proceed unto the reasons, which are twofold.

In regard { God. of { Themselves.

[a] *Non facies longas fabulas nostra mora.* Ovid. Fast. lib. 2. *Veritas odit moras.* Senec. Oedip. act. 4. Scen. 3.

[b] *Consuetudo etiam in civilibus rebus pro lege suscipitur.* Tertul. de corona militis cap. 4. *Non possumus respuere consuetudinem quam damnare non possumus.* Idem de virg. Velan. cap. 2.

[c] *Concinendum est adversum.* Hom. 17. in Epist. ad Rom.

[d] *Concordans Prophetica Apostolicis, & Apostolica Evangelicis, & Evangelica Apostolicis, & Apostolica Prophetica.* Epistol. 57. post med.

That in regard of God is his Iustice. For, albeit hee *have no pleasure in the death of the wicked*, Ezek. 33.11. *Neither* is *willing that any should perish*, 2 Pet.3.9. Yet, they living impenitently in the *transgression* of his Law, and continuall breach of *his Commandements*; according to the eleventh *article* of the *Iewish Creed* s, hee will not suffer them to goe without condigne *punishment*.

But perhaps some will here obiect, Punishment must be adequated to the fault, but how then can it stand with Iustice, that *the wicked* (their sinnes being both finite and tem-

porall

s Vt Agamem. apud Hom. βέλομ' ἐγὼ λαὸν σὸν ἅμ' ἠμεναι, ἢ ἀπολέσθαι. Plato

t Crede perfectè fide quòd Deus... punitorus sit omne quod... intentio... gressi fuerint. Durandus Sy... lib.1. cap.

Nec, sceleris... Seneca, lib.1. Sat.3.

...orarie) should bee turned ...to Hell, there to suffer ...anishments infinite and ...ternall? Hereunto I ...swer k.

And first I may say with ...he Apostle l, *Nay but, ô ...an, who art thou that dis-...utest against God?* It is ...ot lawfull for mortall ...reatures to call his acti-...ons into question: even a ...eathen man could af-...firme it m. *Hee giveth not ...account of any of his mat-...ters* n.

2. I might say with

i λόγος δὲ ... ἡδέως τὸν ... πρὸς τὸν ... ἀπαραίτητον. Arist. de coelo, lib. 1. cap. 6 τὸ δὲ ... πρὸς τὸ ... ἀναγκαῖον ... ὁ θεὸς λόγου ἔχει. ibid. cap. 7.

l *Quid opprobris cum infesto quantumcunque finitus?* Aug. in Psal. 37. 23.

k *Neq; enim aliter veritas intelligi po-*

test, quàm si falsa essent, quæ vanitati objecta sunt, detegantur. Hilar. de Trin. lib. 5. Rom. 9. 20. ὦ ἄνθρωπε σὺ τίς εἶ ὁ ἀντικρίνων πρὸς τὸν θεόν; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, τί ἐποίησας οὕτως; Theog. ver. 687.

S. Austin °, that His will is the rule of Iustice: So a thing is just, even because hee doth or will doe it; we there no other reason can be rendred.

3. But to give some cleerer resolutions ... punishment (being a part of distributive justice) consists, saith the Philosopher 9, in a Geometrical proportion, relating to the circumstances of the crime, but especially to the dignitie of the person against whom it is committed. If one strike a magistrate (as afterward hee makes instance), it more then if hee strucke an ordinarie man, and deserves extraordinarie punishment

° Adeo summa est Iustitia regula Dei voluntas, ut quicquid vult, ea ipso quod vult, iustum sit. S. De Genesi contra Manich. lib. 1. cap. 3. Quicquid fecerit Deus, ejus facti ipse sibi Deus existit regula. & iustum est, in Mat. 20. vers. 15.

9 Eth. ad Nic. lib. 5. cap. 5.

...shment. Worthily ther-
...re shall *the wicked* bee
...judged to infinite and
...ernall punishment, who
...nne against an infinite
...d eternall Majestie,
...h.c.is, God.

4. They sinne too,
...ith *S. Austin* [f], against
...n infinite and *eternall*
...od; to wit, Life eter-
...ll, wh ch they con-
...emne, and wilfully re-
...se.

5. Their disposition and
...esire of sinning, saith
...*Gregorie*, is eternall,

[f] *Homo factus est malo dignus æterno, qui hoc in se perenni bonum quod esse posset æternum.* De Civit. Dei. lib. 21. cap. 12.

[g] *Quoniam peccator persistit in Suo æterno, ideo Deus punit ipsum in Suo æterno.* &c. Dialog.

...Ob hoc proinde
...mentis, punitur æternaliter quia
...quod breve fuit tempore, longum esse constat in
...voluntate, ita ut, si unquam moreretur,
...quam velle peccare desineret. Epist. ad Garinam
...Has patitur pœnas peccandi sola voluntas.
...ven. Sat. 13.

(which

(which hee calls *Their* [illegible] *ternitie*;) for *if they* [illegible] *live alwayes, they* [illegible] *sinne alwayes*: and *becau* [illegible] *they sinne in* their Ete [illegible] nitie, *it is just with God* [illegible] *punish them in* His Ete [illegible] nitie.

6. There is a kind [illegible] Eternall Infinitie, or [illegible] finite Eternitie in Sinn [illegible] being a breach of th [illegible] Order, which stood in [illegible] absolute, and perfect co [illegible] formitie of the Will [illegible] man, to the Will and La [illegible] of God; Which brea [illegible] is irreparable *. True i [illegible] deed, it is restored in th [illegible] regenerate, yet not in t [illegible] same manner; their rig [illegible] teousnesse now not b [illegible] ing *Inhesively* and *Sa* [illegible] (below) *jective*

* *Vid.* Thom.

ctively in themselves, but *Objectively* in another [a], (not *Propria*, but *Appropriata*,) whence it is said to bee *imputed* [b]: But, in *the wicked*, who have no part in Christ [c], it is not restored at all; whereupon they stand liable to infinite and eternall punishment.

Suffer mee a little, and I will shew, what I have yet to speake on Gods behalfe [d]. So use his words whom

[a] Esa. 45. 24. 25. Jerem. 23. 6. 33. 16. Act. 13. 39. Rom. 3. 21, 22, 23, 24, 25, 26. 4. 6. 5. 17, 18, 19. 9. 30. 10. 3. 1 Cor. 1. 30. Gal. 2. 16. 3. 11. Philip. 3. 9. 2 Cor. 5. 21 ut nos simus, &c. *Videte duo, Justitiam Dei, & non nostram: In ipso, non in nobis.* Aug. Serm. 6. de verbis Apost. Ipse peccatum, ut nos justitia, non nostra, sed Dei: nec in nobis, sed in ipso Enchir. ad Laurent. cap. 41.

[b] Gen. 15. 6. Rom. 4. in that chap. 8 times. Gal. 3. 6. James 2. 23. Psal. 94. 20. Ephes. 2. 12. Rom. 8. 9. Mat. 7. 23. 25. Joh. 3. 36. 17. 9. 2 Cor. 13. 5. Colos. 2. 21. 4. 5. 1 Thess. 1. 10. Philip. 3. 18. Hebr. 10. 19. Jude ver. 8. *Redemptor noster pro bonis misericorditer incarnatus: nihil igitur hæc margarita ad porcos & canes.* Greg. hom. 12. in Ezech.

[c] Job 36. 2.

some

some a thinke (not without probabilitie) to be *Balaam*.

And to all these I add another Solution out of *S. Austin* b. Even in temporall, and civill Courts of men, few crimes but they deserve punishment of longer continuance then the Commission of them. To thinke therefore that the punishment of sinne should bee proportionated according to the time wherein it is perpetrated, what greater follie? *Some faults* (saith that Father) *deserve imprisonment, some* proscription and *banishment*: shall the partie peccant be exiled, or remaine in durance,

a Hieron. quæst. Hebr. in *Gen.* 22. Philippus Presbyter præf. in Iob, & in cap. 32. Rupertus in *Gen.* 34. Lyra in *Psal.* 94.

b De Civit. Dei, lib. 21. cap. 11.

a *Non sunt ejusdem hominis, non semper juvet Orestes.* Pers. Sat. 3. in fine. [illegible] Baptista Mantuan. Eclog. 1.

ance, no longer then they are in committing? *Murther is soone committed; so is sacriledge, and seuerall other sinnes*: Shall the punishment in respect of time and continuance bee accordingly? Surely no; *this is to bee measured*, as he concludes, *not by length of time, but the greatnesse of the offence* [d]. And so much for the reason in regard of God.

[d] *Non temporis longitudine, sed iniquitatis & impietatis magnitudine.*

Those in respect of themselves are

{Positive. Privative.

For that they Have; or for that they want, and Have not.

That which they have,

is

is their ſinne and wicke
neſſe. *Hecuba*, the moth
of *Paris*, dreaming wh
ſhe was with child, th
ſhee brought forth a bu
ning torch; told it to h
husband *Priamus*, wh
received anſwer from t
Southſayer, that, *H*
whom ſhee bore in b
wombe ſhould bee the ca
of the deſtruction of h
caauntrey [e]. Nothing
ſure, but the ſinne whi
the wicked harbour
their breaſts, will bee t
cauſe of their deſtructio
It is an obſervable pla
in the 20 of *Iob* the 1
where *Zophar* ſpeaking
the wicked, ſaith, *Hee ſh*
ſucke the poyſon of aſpe
Some [illegible] *it, Hee ſha*
ſu

[e] *Quem in utero geſtabat eſſet cauſa excidij ſuæ patriæ.* Nat. Com. mythol. lib. 6. cap. 23. Epiſt. *Paris. ad Helen. apud.* Ovid. *inter* Heroid. 15.

[f] Vetus interp. Xantes Pagninus,

k the head of aspes, (The ebrew word [*Rosh*] sig- fying both *Caput & nemum.*) Now what is to *sucke the head of* es? The Aspe or shee- iper engendring with male, takes his head in r mouth, and (being o- rcome with the plea- re of the act) bites it off; hereby hee perishes raf- shee hath conceived young within her, *ditatis impatientes per- mpsere intera occisa pa-* ite, not abiding to stay eir time) eate out her les, and abortively de- er themselves; where- y shee perishes [5]. And ir is with *the wicked*; *ugh wickednesse be sweet*

in

5 Plin. hist. nat. lib. 10. cap. 62. Pierius Hierogl. lib. 14. cap. 20. Epiph. hær. 26 ad finem. Ælian. de animal. lib. 1. cap. 24.

in their mouth, as it is
the 12 *ver.* they com
it with greedineſſe and
light: yet, it is but as
were a *Sucking of*
head of aſpes; they ſh
periſh by it, it will
their everlaſting ov
throw, and deſtruc
Plainly, *Prov.* 11.5. *T*
wicked ſhall fall by
owne wickedneſſe. Agai
chap. 13.6. *Wickedneſſe*
verthroweth the ſinn
And againe *chap.* 21.
God overthroweth the
ked for *their wickedneſſe*
Other reaſons the
are againe for that whi
they want, and have n
as
1. Becauſe they wa
Chriſt. *He that hath*
t

...sonne hath not life, ...ohn 5.12. Neither is ...re salvation in any o-...r, Acts 4.12.

...2. Because they want ...ith. *He that beleeveth ...shall be damned*, Mark. ...16. *Is condemned al-...ready* [b], Iohn 3.18.

...3. Because they want ...e Sanctification and ...linesse of life, *without ...which no man shall see the ...Lord*, Heb. 12.14. For, *...very tree that bringeth ...not forth good fruit, is ...hewen downe and cast into ...the fire*, Mat. 3.10.

Now for Application. And if

The wicked shall be turned into Hell:

1. It

[b] *Quia certum est, affuturum jam præteritum.* Aug. de agone Christiano, cap. 27.

1. It ſerves for Conf
tation [i]. And firſt
thoſe who either den
or have denied, (direc
too, *in terminis*) that the
is any *Hell* at all [k]. (O
mitting them who are
juſdem farinæ, of the ſa
mold, and annihilate it
Conſequence, denyi
the reſurrection, the i
mortalitie of the Sou
or the like.) So did *Ca*
the firſt wicked man; (
mong other things,)
his conference with *A*
(implied in the text [l], a
ſupplied by ſome [m]: *N*
eſt judicium, non eſt jude
non eſt ultio impijs, &c
So did *Epicurus*, holdi
it to bee but *The fiction*
Poets; *and whatſoever*

ſpok

[i] *Nemo non, contrarium ejus quod probaverit, reprobat.* Tertul. adverſ. Marcion. lib. 4. cap. 15. *Non ſufficit nobis dixiſſe quæ impia ſunt, niſi piiſſima eſſe per id intelligantur dum quæ impia ſunt refelluntur.* Hilar. lib. 8. de Trinit. ferè initio.

[k] πολλοῖς ἀπιθάνων μῦθος περὶ παντὸς δμοίως. Evenus.

[l] Gen. 4 8.

[m] Targum Ionathan & Hieroſolymit.

…en of it, to bee under-
…d of this world, and the
…e that wee now lead n.
…r one of them o. is
… his opinion; together
…th those anonymous
…reticks in *Irenæus* p.
… did the heathen *Pai-*
…ns in *Tertullians* time;
…aking it *a laughing mat-*
…r. So did *Almaricus*
…d his Sectaries; hol-
…ng, there is *neither Hea-*
…n nor Hell: but he that
…th the knowledge of
…od, hath *Heaven within*
…mselfe; and he that hath
…ortall sinne, hath *Hell*
…*within himselfe*; Sicut
…ntem in ore putridum,

n Lactan. Instit. lib 7. cap 7.

o Lucret.— *Quæcunq; Acheronte profundo prodita sunt esse, in vita sunt omnia nobis.* Et post pauca. *Hæc neq; sunt usquam, neq; possunt esse profecto:* *Sed metus in vita pœnarum pro malefactis,* de natura rerum, lib. 3. ferè in fine.

p Lib. 5 cap. 26. *Quomodo non confundentur qui dicunt Inferos*

…*dum esse hunc mundum*, &c? q Si gehennam …*metur*,— *proinde deridebimur.* Apol. …47.

as a rotten tooth in a head [r]. So did the ho Father of *Rome, Boniface* the eighth; which w objected against him (among other crimes) in Councell held at *Pa* under *Philip the Faire* [s]: —*Intestabilis & Sac esse* [t]

So did his Succesſo in the ſeat and ſame in pietie [u], *Paul* the third who lying on his death bed, ſaid hee ſhould now make triall of three things, whereof hee had doubted all his life, *An anima immortalis, An ſit Deus, An Infernus*: I feare to Engliſh them [x].

[r] Oſiand. Cent. 13. lib. 1. cap. 3.

[s] Oſiand. Cent. 13. lib. 4. cap. 7.

[t] Horat. Serm. lib. 2. Sat. 3.

[u] *Dignum patella operculum.* Eraſm. Adag. ὡς ἐπὶ τὸν ἄξιον ἄξιος ὡς τὸν ὅμοιον, *Melanthius.* Hom. Od. ρ.

[x] —*Pudet ſuri Catoniano, Cherile, quod facit, lingua.* Mart. lib. 9. Epigr. 28. *Grave crimen etiam cum diſſimulat leviter nocet.* Senec. lib. Proverb.

So

doth *Costerus* the Ie-
ite [1]; holding that
hrist by his descension
o *Hell* hath *abolisht it,*
d *turned it into Para-*
se: Something like that
resie in *S. Austin* [2] of
ose who held, that
rist descending into Hell,
l *the* damned *beleeved,*
d *were forthwith set at*
rtie. So doe the *Fa-*
lists [3] holding *there is*
ther Hell *then the hor-*
r of Conscience in this
e, by the sense and ap-
ehension of GODS
ath: much like the opi-
on which *S. Ierome* [4] a-
ribes to *Origen*, but how
uly I know not. And so
oe many in these dayes;
ing if as it were a meere
fable

[1] Instit. lib. 5.

[2] Hær. 79. *Alia* (hæresis) *descendente ad inferos Christo, credidisse incredulos, & omnes inde, existimat, liberatos.*

[3] Rogers. Art. 5. Prop. 4.

[4] Epist. ad Avitum, *de error. Orig.*

[c] Heu vivunt homines tanquam mors nulla sequatur, aut velut Infernus fabula vana foret!

fable [c] and bare flying report.

2. For Confutation of the *Misericordians* (of whom *S. Austin* in his 21. Booke *De Civitate Dei* chap. 18.) who held that (though there bee *Hell*, yet *The wicked shall* not *bee turned into* it, but shall indeed bee shewn them at the latter day, and *they shall be adjudged worthy of it: but by the prayers and intercession of the Saints, find mercie*, and be delivered from it; *Mercie*, as *S. James* [d] speakes, *rejoycing against judgement*. You heard before [e] out of *Gregorie*; that the glorified Saints are *so addicted to the* [illegible]

[d] Chap. 2. 13.

[e] Quid opus est me diutiùs in his temporibus terere? Cùm confutatio ac subversio facilis (sit) ex prædictis, &c. Epiph. hær. 32. in fine.

ce of God, that they nnot compassionate them, uch lesse intercede for em. And the *Master the Sentences* [f] ob- rves (by *Abrahams* nswer to the rich man, *ke* 16. *Betwixt us and u there is a great gulfe,* c.) that, although they e them in torments, yet, *ey neither pittie them, r desire their delive- nce.*

[f] Lib. 4. distinct. 50. f.

The second use is for In ructiō; to shew the *mise- ble* [g] estate of all *wicked* en, What though they rosper here, and flourish? *heir seed* bee *established their sight; Their hou- s safe from feare; They end their dayes in* E *wealth,*

[g] *Cœlestis ira quos premit miseros facit.* Senec. Herc. Oetæ. act. 2. Scœn. 1.

wealth, &c? as *Iob* d
scribes them, *chap.* 2
or as *David*, *Psal.* 7
They bee *not in trouble*
other men, they have m
then heart can wish? Th
is no true Happineſſe
(and *falſe happineſſe*, ſai
S. Auſtin [i], *is true mi*
rie;) for

Ad mala ſervantur n
meritura:—

Their judgement li
gers not, nor doth the
damnation ſlumber; the
feet at laſt ſhall goe do
to death, and their ſte
take hold on *Hell*; it ſha
bee their portion.

The wicked, ſaith m
Text, *ſhall bee turned i*
to Hell.

A

[h] *Nemo malus Felix*— Iuven. Sat. 4. ἐρῶ γὰρ ὡς οὔτε ἄνευ κακῆς μεγάλων τ' εὐδαιμονίαν ἔχειν. *Aſinus Sylveſt. aſino domeſt.* Æſop.

[i] *Falſi fœlices veri infœlices: falſa fœlicitas vera miſeria eſt.* Aug. in Pſal. 86. *ver.* ult. *Fallax fœlicitas ipſa eſt major infœlicitas.* Idem in Pſal. 130. 1.

And in very deed, this is the reason why the supreme disposer of all things, doth suffer them to enjoy such prosperitie and outward happinesse here in this world, while his children (to use his words in *Iob* [k],) *are held in cords of affliction.* See it plainly, *Psal.* 92.7. *When the wicked spring as the grasse, and the workers of iniquitie doe flourish, it is that they shall bee destroyed for ever. Vt vituli occidendi saginantur*, saith S. Gregorie [l], *They are fed as beasts for the slaughter.* 'Tis *folly* therefore, as *David* deemes it, *Psal.* 73.22. to grudge, repine, or *envie* at it; a

[k] Chap. 36.8.

[l] Moral. lib. 22.

thing neverthelesse, which Gods children [m] (even the best of them [n]) are prone unto. As wee may see in the same *David*, (otherwise, a man after Gods owne heart) in the third *ver.* of that *Psal.* the 73. *I was envious at the foolish, when I saw the prosperitie of the wicked.* And in *Iob* (the None-such of his time) by his Counterplea with GOD about it, *Chap.* 21. 7. *Wherefore doe the wicked live, become old; yea, are mightie in power?* And in that Prophet, who was sanctified in the wombe, by the like, *Ierem.* 12. 1. *Wherefore doth the way of the wicked prosper?*

[m] *Obruit ingentes ista procella viros.* Ovid. Fast. lib. 1.

[n] *—— Quibus arte benigna Et meliore luto finxit præcordia Titan.* Iuven. Sat. 14.

prosper? wherefore are all they happie that deale verie treacherously? Is it not better rather to *Wish* with *Origen* *, that the Lord would *visit our sins in this life; that hereafter* Abraham *may say concerning* us, *as hee did to the rich man concerning* Lazarus: *Sonne, remember that thou in thy life-time receivedst good things,* and Lazarus *evill things, but now* hee *is comforted, and* thou *art tormented?* Or pray with *S. Austin, Hic ure, hic seca, ut in æternum parcas*; Punish mee here, that I may bee spared hereafter, and not punish mee eternally with

* *Ego opto, ut dum in hoc seculo sum, visitet Dominus peccata mea; ut ibi dicat etiam de me Abraham, sicut dixit de paupere Lazaro ad divitem; Memento fili, &c. hom. 8. in Exod. ad finem.*

The wicked, who *ſhall bee turned into Hell?*

3. The third and laſt Vſe is, for every one that tenders his owne ſalvation, and would eſcape the damnation of *Hell* [p], to enforce *Zophar's* Admonition upon him, *Iob* 11. 14. *If iniquitie bee in thine hand, put it farre away, and let not* Wickedneſſe *dwell in thy tabernacles*, turning unto God by mature and true repentance.

When the ſilver cord is looſed, and the golden boule broken, our earthly houſe of this tabernacle is diſſolved; it will be too late [q]. *Eccleſ.* 9. 10. *Whatſoever*

[p] *Ecce quæ maneat damnatos pœna cognovimus:— Sed quid prodeſt iſta prænoſſe, ſi non contingat evaderet* Greg. Mor. lib. 9. cap. ult.

[q] *Quando iſtinc exceſſum fuerit, nullus iam locus pœnitentiæ eſt; hic vita aut amittitur, aut tenetur, hic ſalus æterna —providetur* Cyprian. tract. 1. contra Demetrian. Ἐκεῖθεν οὐ ζωὴν, ἀλλὰ τὸν θάνατον ἀπαιτοῦσι. Theocrit. Eidyl. 3.

ver thine hand findeth
doe, doe it with thy
ight; for there is no
orke nor device in the
ave whither thou goest.
was a saying which our
viour, saith *Iustin Mar-*
r [r], often used to his
Disciples; *As I find you,*
so I'le judge you: and
Austin [s] seemes to
cholie upon it; *Every*
an, as the last day of his
ife finds him, so shall hee
e found at the last day of
the world, and as hee dies
so shall hee bee judged.
If hee die godly; judge-
ment shall passe upon
him; as godly, among
those on the right hand,
Come yee blessed of my
Father, &c. if hee die *wic-*

[r] Dialogo cum Tryphone. ὲν ὅις ἂν ὑμᾶς καταλάβω, ὲν τούτοις δὶ κρινῶ.

[s] Epist. 80. ad Hesychium. *In quoquem invenerit suus novissimus dies, in hoc eum comprehendet mundi novissimus dies, quoniam qualis in die isto quisq; moritur, talis in die illo iudicabitur.*

ked, judgement ſhall pa
upon him, as *Wicked*,
mong thoſe on the le
Depart from mee yee cu
ſed into everlaſting fir
for

The wicked ſhall be turn
into Hell.

Oh what Lamentation
will therethen bee! mor
then *the mourning of Ha-*
dadrimmon in the valley
of Megiddon, or *Rachel*
weeping for her children

Tunc humana mali pend
commiſſa propago,
Incipiet{q;} ſuas ad cælum
tendere palmas,
Et Dominum tunc nôſſe vo-
let, quem nôſſe volebat

Antea

...tea non, quum nôsse illis
...foret utile tempus;
...lic quisq; suæ, &c.

...ith *Tertullian*[1]; *Then*, ...ey'le repent of all their ...isdeeds, desire, *then*, to ...ow God and feare him ...which before they re...sed,) and (lifting up ...eir hands to heaven) ...waile the time that e...r they were *wicked*; but ...l in vaine: Hath not ...od himselfe said it [n]? ...hat as hee *cried and they ...uld not heare, so they ...all crie, and* he will *not ...are*, Zachar. 7.13. A...aine, *Because hee called ...d* they *refused*, hee *will ...gh at* their *Calami...e, and mocke when* their

[1] *Lib. de Judicio; Domini carm. conscript. cap. 10.*

[n] ὡς γὰρ ἐγὼν ὅπ' ἄκουσα θεῶν ἀιεγενετάων. *Helenus.* Hom. Il. χ.

feare commeth, when d
ſtreſſe and anguiſh comme
upon them, *Prov.* 1. 24.
26, 27.

Our onely time a
opportunitie is, this life
Now, ſaith the Apoſtle
is the accepted time, n
is the day of ſalvatio
2 Cor. 6. 2. [x]; Again
Hebr. 4. 7. *To day if yee w*
heare his voice, harden
your hearts: hee limite
ſaith hee, *a certaine day.*
Well then, you will ſay
If the time of repentan
bee onely in this life,
I repent before I die, it
ſufficient. But wilt tho
know, O vaine man, th
though God hath promiſ
pardon to the penitent,
hath hee not promiſed,
morro

[x] —*Nunc, nunc properandus & acri Fingendus ſine fine rota* —Perſ. Sat. 3.

...w, to the sinner that ...ss his repentance, as it ... S. Austin [1]. The He... ...es have a saying [2], ...nt the day before thy ...: meaning that a ... should repent pre... ...ly, in regard, for ...ht hee knowes, that ..., is the day of his ...th, or if not it, yet the ..., so as every day hee ...y expect it [3]. Besides, ...longer thou puttest it ... the lesse able shalt ...u bee to doe it: Ne... did Hee speake more ...ly,

[1] Noli dicere, Cras me convertam, cras Deo placebo—. verum quidem dicis, quia Deus conversioni tuæ indulgentiam promisit, sed dilationi tuæ diem crastinum non promisit. in Psal. 145. 8. Qui enim pœnitenti promisit indulgentiam, dissimulãti diem Crastinum non spospondit. Prosper. Aquit. lib. Sentent. ex ...ust. Sent. 7'. [2] Schub iom echad liphne ...eha. Alsted. Lex. Theol. cap. 9. [3] Ne... ...em dives habuit faventes, Crastinum ut ...shi pollicerii. Senec. Thyest. act. 3. Scœn.

Qui

Qui non eſt hodiè, &

The Divel, ſaith Ve
rable Bede [c], *the lo*
hee hath poſſeſſed a
doth the hardlier let
goe. Againe, thy ſi
grow ſtronger and
vier, and increaſe in nu
ber; which makes
worke and taske the g
ter. There is a ſtori
this purpoſe, *in vitis*
trum [d] (but for the tr
of it I will not diſpu
of *S. Arſenius*, who
ving in the Wilderne
of *Syria*, on a time he
a voyce ſpeaking u
him, *Goe forth and I*
ſhew thee the workes
men: So going forth h

[b] *Qui non eſt hodiè cras minus aptus erit.* Ovid de remed. amoris, lib. 1.

[c] *Diabolus in quanto diutius poſſedit hominem, in tanto difficilius cum dimittit.* Comment. in Luc.

[d] Lib. Hieron aſcript. at malè, & Theodoretus.

aw a blacke *Ethiope* with
hatchet cutting downe
ood, and making it into
bundle to take up and
ee gone: it was so hea-
ie that hee could not
ft it, what doth he then,
ut take his hatchet a-
ine, and cutting downe
ore wood, make it big-
er? which while *Arse*
us wondred at, the An-
el thus expounds it to
im, *This man represents*
very impenitent sinner,
he to the bundle and bur-
en of his sinnes, which
ready is importable, is
ntinually, and daily *ad-*
ng more.

Et jam tempus equum fu-
mantia solvere colla e.

'Tis

e Virg. Georg. lib. 2. in fine.

'Tis time we had done. Onely one thing [f] is to bee observed further in my Text (which I will but name:) that the original word * doth signifie to be *re-turned*,

The wicked shall bee re-
turned *into Hell.*

The reason is, as *Bellarmine* [g] would have it, *because they came from Hell.* (For God made man righteous, but the Devil made him wicked: *You are of your father the Devil*, *Iohn* 8.44.) and therefore may be said to bee *Re-turned* thither. But the bare and naked truth, I take rather to be this; a Com-

poun-

[f] *Sed tamen hoc dictis adjurgo prioribus unum.* Ovid de Ponto, lib. 3. Eleg. 1.

* *Iashubu.*

[g] In locum.

und put for a Simple, *turn'd* for *Turn'd*, which uſuall among the Hewes: So to *aſcend* and *ſcend*, ſignifie ſomenes ſimply to goe and ove from one place to other. *Iephta's* daughr, *Iudges* 11.37 ſaith ſhe ill *goe* downe * *to the ountaines*; *The men of dah went* downe *to the of the rock*, *chap.*15.11. nd *Ioſ.*7.24. 'tis ſaid at *Ioſhua* with the *Iſraees tooke Achan*, *and his ns and daughters*, *and ought them* (*vaijagnalu*, ade them to aſcend *) *in the valley of Achor*.

* *Iarad*, deſcendit.

* *Gnalah*, aſcendit.

I will conclude my Sermon therefore at this me, as *Chryſoſtome* concludes

cludes his 74 Sermon, Homilie upon *Matthew*

Doe not kindle Hell not prepare for your sele the inextinguible (the quenchable) *fire : Let looke, as wee ought, to th which is to come, the di neſſe of our eyes being di gently wiped away ; that may paſſe this life both ouſly and honeſtly, and he after enjoy thoſe good thin* which God hath prep red for them that lo him, *by the grace and me cie of our Lord* Ieſ Chriſt.

Si malè quid dictum eſt; hom nem dixiſſe memento:
Si benè quid dixi; glo Chriſte, tua eſt.

FINIS.

a *Nolite gehennam incendere; nolite ignem inextinguibilem vobis præparare : Reſpiciamus, ut oportet, ad futura, oculorum lippitudine diligenter deterſa; ut & hanc vitam honeſtè ac piè peragamus, & futuris bonis potiamur, gratia & miſericordia, &c.*

BRITISH MUSEUM 23 JU 74

THE BOOKE OF GENESIS,

Or,

ΓΕΝΕΑΛΟΓΙΑ.

Christ's Genealogie.

Being a Sermon Preached in the Cathedrall Church of Lincolne, *April* 1. 1638.

By THOMAS PHILLIPS *Master of Arts.*

LONDON,
Printed by *I. D.* for *Peter Cole*, and are to be sold at the signe of the Glove in Cornhill neere the Royall-Exchange.
1639.

BRITISH MUSEUM

ἐγω τὸ μυστήριον. Θεὸς ἐφανερώθη ἐν σαρκὶ.

Clementissime Pater Deus — fac nos per spiritum sanctum intelligere, — & debito semper honore venerari, hoc magnum pietatis mysterium. Aug. medit. cap. 16

Ipse operis sui, opus ipse sui, dignatus iniquis
Ætatis sentire vices, & corporis hujus
Dissimiles perferre modos, hominemque subire.
Claudian Epigr. *de laude Christi.*

Libellum hunc cui titulus e
(Christs Gencalogie)
typis mandari permitto: Sa
Baker. *Ex ædibus Fulhā*
Iulii 11. 1638.

TO
THE RIGHT
Worſhipfull and
much honoured, Sir
MILES SANDYS,
of *Wilberton*, in the Ile
of *Elie*, Knight and
Baronet.

SIR,

TO whom ſhould I preſent the firſt-fruits of my labours [a] in publick, but your ſelfe [b], under whom I had my education?

[a] *Librum ſcribere difficile eſt.* Mart. lib. 7 Epigr. 84.

[b] *Cujus vis fieri, libelle, munus? Feſtina tibi vindicem patre. Fauſtini fugis in ſinum? ſapiſti.* Idem lib. 3. Epigr. 2.

[a] Carneades sæpe dicere solebat, εἰ μὴ ἦν Χρύσιππος, οὐκ ἂν ἦν ἐγώ. i.e. Nisi Chrysippus esset, non essem ego. Laert. de vit. Philos. lib. 4. in Carn.

[b] De mihi te placidum:—— Ingenium vestrum statq; caditq; tuo. Ovid. Fast. lib. 1. ferè initio.

Thus [illegible] Chrysippus [illegible] I beseech you [illegible] accept them with your wonted favour [d]. It is a rule [illegible] old; that in Dedicating [illegible] bookes wee should have [illegible] care, the thing be worthy [illegible] the person to whom it is [illegible] dicated [c]. I dare not [illegible] verre as much of thus [illegible] but onely; it is that which [illegible] I could attaine unto [illegible] The volume is small [illegible] and so the preface must [illegible]

[illegible] opus exiguum, vestrisq; paratibus [illegible] quod tamen cunctis esse, ut tueare, rogo. Idem de Po[illegible] lib. 3. Eleg. 4. ——— tamen sensa subit cura, ut quæ tua [illegible] cadere si digna sint. Plin. præf. in hist. nat. ad Ve[illegible] imperat. Hoc faciunt stulti, &c. Cato lib. [illegible] dist. 16. 2 Maccab. 15. 38. ——— ὡς ἐμοὶ δ[illegible] ταῦτα ῥέπει. ——— Thecrit. Eidyl. [illegible] in fine. ——— Satisfat brevibus membrana tabe[illegible] Mart. lib. 1. Epigr. 2. ——— Convivia leget — a[illegible] Incipiat postea quam desierit calix. Idem lib. [illegible] Epigr. 14.

itable; leſt the Citie nne out at the gates [i]; *the* Philoſopher *jeer'd e men of* Myndum. *hat remaines therefore, t (as the heathen uſed to in their acclamations to e Emperour)*

enoſtris annis tibi Iupi- er augeat annos [k]?

is the heartie prayer of

Your thankfull [l], and for ever obliged ſervant [m],

Thomas Phillips.

[i] Κλείσατε τὰς πύλας μὴ ἡ πόλις ὑμῶν ἐξέλθῃ. Laert. de vit. Philoſ. lib. 6. in Diog. vid. 2. Maccab. 2. 32

[k] Tertul. Apolog. cap. 35

[l] —*Meriti meritet gratia veſtri, Cum cinis, abſumpto corpore, faſtus ero.* — *Fallor; & illa meæ ſuperabit tempora vitæ, Si tamen à memori poſteritate legar.* Ovid. de Ponto, lib. 3. Eleg. 2.

[m] *Dum — lumen vitale videbo: Serviet officio mens iſte tuo.* Idem Triſt. lib. 5 Eleg. 9.

THE BOOKE OF GENESIS*.

Or,

Γενεαλογία.

Christ's Genealogie.

Mat. 1. 1. Βίβλος γενέσεως, &c.

The booke of the Generation of Jesus Christ, the sonne of David, the sonne of Abraham.

IN the first of *Ezekiel* wee reade of the Prophets vision of *foure creatures*, each of which had

* Καὶ μὲν χίλιοστὸν ὑμνεῖν, μάκαρος γένος αἰὲν ἀοιδοῦ. Hesiod. Theog. ver. 33

had *foure faces*: *the fac*
of a Man, of a Lion, of a
Oxe, and of an Eagle
Which many of the Fa
thers (among the reſt
Irenæus [a], *S. Ambroſe*
S. Ierome [c], and *Gregorie*
myſtically interpret o
the *foure Euangeliſts*
Iohn is the Eagle [*]; ſo
ring aloft to the ſpeculat
on of Chri s *diuinitie*
In the beginning was th
Word, and the Word w
with God, and the Wor
was God. Luke, the Oxe
beginning his Goſpel wit
Zacharies ſacrificature
and treating principally
his prieſthood. Mark
the Lion [*]; *inſiſting upo*
his reſurrection, (wherei
was ſhowne his powe
an

[a] Lib. 3. adverſus hæreſes. Cap. 11.
[b] Præfat. Comment. in Iſaiam.
[c] Procem. Comment in Mat. ad Euſeb. & prolog. in Mat. incipiente, Matthæus cum primo, &c.
[d] Hom. 4. in Ezech.
[*] Hieron. dictis locis.

d more then Leonine
engthe:) in the fronti-
iece of whose gospell
ſo, the voice of a Lion is
ard, as it were roaring in
e wilderneſſe, Prepare yee
e way of the Lord, make
is paths ſtreight: Mat-
hew, the Man *, who ſets
d his humanitie, begin-
ing

The booke of the genera-
tion of Iesus Christ, the
Sonne of David, the Son
of Abraham.

Living in Iudea, for
heir ſakes that beleeved
the Circumciſion, hee
rote in Hebrew the ver-
nacular tongue, (though
here want not ſome
who are of opinion, hee

* Hieron. dict. in loc.

* Ohand. Cent. 1. lib. 2. cap. 11. Lorin. prolegom. in 1. Epiſt. Johan. cap. 2. in fine. Zanch. de Scrip. quæſt. 4. prop. 2. pag. 355. tom. 8.

writ, originally in Greek *Euſebius* f ſhewes how *Pantenus* found his gospel in Hebrew, among the *Indians* (being brought thither by *Thomas*, ſome of the other Apoſtles, as *Caſaubon* thinkes): *S. Ieromeh* likewiſe teſtifies, that in his time it was at *Cæſaria* in the *Librarie* there; and at *Berœa*, a Citie in *Syria* where hee ſaw it. *Theophylact* i thinkes it was tranſlated into Greeke by *S. John*; *Athanaſius* k referres it to *S. Iames*; Some to *Barnabas*; ſome to *S. Paul*; others to *Luke*, *S. Paul's* ſcholer: but it is uncertaine, ſaith S. Ierome l, *who tranſlated it.*

Howſo-

f Hiſt. eccleſ. lib. 5. cap. 10.

g Exercit. 15. ad annal. Baron. pag. mihi 279. Col. 2.

h Lib. de viris illuſtribus Matthæus.

i Initio comment. in Mat. Chryſoſt. ſecutus (prolog. in Mat.) cuius abbreviator Bellarmino dicitur. lib. de Script. Eccleſiaſt. ad annum 1071.

k Synop. ſcripturæ.

l Quis poſtea in Græcum transtulerit non ſatis certum eſt. lib. de vir. Illuſt.

Howsoever, it was received in the Church as the more authenticke text; and the Hebrew rejected, being corrupt and imperfect: for *Epiphanius* relates how it was corrupted by the *Nazarites* [m], cutting off the Genealogies from *Abraham* to Christ; and againe by the *Ebionites* [n], in divers places and passages.

So writing in Hebrew, for their sakes, as I said, that beleeved among the Iewes; inasmuch as *nothing would please them better then* to heare *that Christ was the descendent of* their father *Abraham*: *he falls upon it at the very first*, saith *Chrysostome* [o].

The

[m] Hæres. 29. in fine.

[n] Hæres 30. ante med.

[o] *Statim ab ipsa generatione Christi sumit exordium. Nihil enim magis delectare Iudeum poterat, quam si Christum Abrahæ nepotem esse diceret.* Hom. 1. in Mat.

The booke of the generation of Ieſus Chriſt, the ſonne of David, the ſonne of Abraham.

Parts.

The title and inſcription of S. *Mathewes* goſpel is a *Booke*; the Content or ſubject of that *booke* is a *Generation*: the ſubject of that *generation* is ſet forth firſt by his name the one of nature, the other of office; ſo diſtinguiſhed by ſome: though indeed they bee both names of office [p], *Ieſus Chriſt*, ſecondly, by his deſcent, lineage, and anceſtrie, *the ſonne of David, the ſonne of Abraham.*

Singula verba plena ſunt ſenſibus, as S. *Ierome* ſ

[p] Traxit ab officio nomen utrumq; ſuo. Owen lib. 2. ad D. Mirzam Neotic. Epiſt. 184.

[q] Epiſt. ad Paulinum de omnibus divinæ hiſt. lib.

the

booke of Iob: every
ord hath his weight, be
g full of sense and mat-
. First therefore of the
rst: the title and in-
cription of S. Matthews
ospel, a Booke.

Some [r] would have
ooke here to signifie a
atalogue, Rehearsall, or
umeration: and so not
o bee the title of the
holehistorie; but onely
f the Genealogie insu-
ng in the chapter. I ra-
her thinke with Eras-
us; that S. Matthew
egins his narration after
a propheticall manner:
he Prophets usually be-
ginning their bookes with
he title; The vision of I-
aiah the sonne of Amos,
The

[r] Singula quæq; locum tenent dicenda decenter. Horat. de arte Poetica.
[s] Marlorat. Musculus. Beza. alijq.

[t] Annot. in locum.

The words of Ieremiah, ſ
ſonne of Hilkiah, to wh
the word of the Lord ca
&c. Yet ſaith Theop
* In locum. lact u, hee calls it not,
they, a viſion, or The wo
of the Lord; but meere
& ſimply a Booke. For fi
They, ſpake to the unb
leeving, hard-hearted, re
bellious and diſobedien
therefore back't their ſa
ings with divine author
tie, to procure the more re
verence, and avoid co
tempt: Hee, to the obedien
and beleeving, and had n
ſuch need. 2. They, ha
thoſe things which they de
clared, revealed to thei
mindes by the ſecret and
inward inſpiration of the
Spirit; therefore called
them

visions: whereas he, *corporally present*, *conversant with Christ in the flesh*, *sensibly both heard and saw him* act and speake that which he relates; so that Fa-

Now, why would God have the historie of his manes incarnation (with the rest of his Word) written in a booke?

A question which (as Ouid speakes in the *Poet*.[x]) am most *willing to resolue*; and the reasons may bee these;

1. That the Church, and wee her children, might have a more certaine rule, as well for doctrines of faith, as matters

x ἐξερέω δὲ ταῦτα οὐ γὰρ μὲ ἔθελουσα τελεῖας. Tryphiod. de Ilij excidio.

y *Hoc quoq; cur ita sit dicere nulla mora est.* Ouid. Fast. lib. 3.

matters of practiſe a good life [z].

1. For doctrines of fai *If they ſpeake not acc ding to this Word, there no light in them*, Elay 20. *If an Angel* [a] *fr heaven preach any ot doctrine, let him bee a thema*, Gal. 1.8. He *S Iohns* Caveat [b], *leeve not every Spirit, t trie the Spirits* (that is, *the Scripture*, ſaith Za chie [c],) *whether they of God*. So did the *Ber ans, ſearching the Scri tures whether thoſe thing were ſo* that *Paul* had prea ched, *Acts* 17.11.

[z] Quadruplex eſt effectus ſacræ ſcripturæ, ſci: docere veritatem, arguere falſitatem; quantum ad ſpeculativam: eripere a malo, & inducere ad bonum; quantum ad practicã. Thom. Aquin. in 2 Tim. 3. lect. 3.

[a] Non ſuſceperat eſt cuſtodiam traditæ ſemel fidei humanæ conditionis communem ſtatum naturam, niſi angelicam quoq; excellentiam comprehendiſſet: non quia angeli peccare jam poſſunt; ſed hoc eſt quod dicit, ſi fiat quod non poteſt fieri. Vincent. Lirin. contra hæreſ. cap. 12. [b] 1 Ioh. 4.1. [c] De ſacra ſcrip. quæſt. 7. pag. 365. tom.

2. For matters of praise and good life. *As many as walke according to this rule, peace be on them,* Gal.6.16. *This is the way, walke yee in it,* Esay 30.21 *Wherewithall shall a young man* (that is, every man, saith S. Austin [a]; *the younger sonne in the gospel* that *going from his father into a farre countrey, hath wasted his substance with harlots, and is returned to himselfe*) *cleanse his way? by taking heed thereto according to thy word,* Psal. 119.9. *The judgements of the Lord are true,* &c. *Moreover by them is thy servant warned,* Psal.19. 11. Warned; what to follow: forewarned; what to

[a] *Quid sibi vult iste junior? desperandus est senior, aut in alio corrigit vitam suam, quam in custodiendo verba Dei? an forte admonitio est qua ætate potissimùm fieri debeat? est & alius intellectus, ut ille hîc agnoscatur filius Evangelicus junior, qui profectus à Patre,* &c. in locum.

to flie. *Yee have receiv*
of us, how yee ought
walke, 1 Thes. 4. 1. en
it is compared to a Ca
dle e, and a *lanterne*
which serve, you kno
to guide us in the wa
and keepe us from stum
bling f. Hence the ac
ons of a Christian are sa
to be *wrought in God* g, o
according to God, as som
read it; that is, acco
ding to the rule and pre
script of his Word. An
hence it is called, *the wor*
of life h; not onely be
cause it is a meanes t
conferre life, but becaus
it is the rule of life: and
this I conceive is rathe
the Apostles meaning; by
the metapher of *holding*

e Psal. 119. 105. Pro. 6. 23.
f λύχνος. 2 Pet. 1. 19.
g *Vt melius cernam porto de nocte lucernam.* Carm. proverb.
g John 3. 21. Beza.
h Philip. 2. 16

, taken from a man that olds one a light to see is steps.

It was alwayes the roperrie of hereticks, Tertullian [l] hath obser- ed it long agoe) *by ad- ng and detracting* (ta- ing in and leaving out, hat and where they list) *make the Scripture ſuit ith their opinions*; rather en regulate their opini- as by it [m]: like *Procru- es* in *Plutarch* [n], who *retche his gueſts to the ngth of his bed if they re too ſhort; and cut em ſhorter if they were o long.* The *Arians* ept out that place in *Joan.* (1 Epiſt. 5. 7.) *here are three that beare record*

[l] *Iſta hæreſis non recipit quaſdã ſcripturas, & ſi quas recipit, adiectionibus, & detractionibus ad diſpoſitionem inſtituti ſui intervertit.* Lib. de præſcrip. adverſ. hæret. cap. 17.

[m] πρὸς πέτρον ςάθμην, μὴ πρὸς ςάθμην πέτρον τιθέμενοι. Erasm. adag.

[n] In vita Theſei.

record in heaven, the F
ther, the Word, and the
ly Ghost, and these three
one (which is the reason
is wanting in the Syriac
and divers old Gre
Copies: being so evide
a testimonie against the
of Christs divinitie a
Consubstantialitie w
the Father •: and the li
hereunto hath beene do
by some of the *Papists*,
it were easie to demo
strate; greater presump
on ᵖ, then in the Gra
marian-Criticke *Ar*
starchus ᑫ to undertak
the correcting of *Hom*
Nor is this all. Beside
corrupting the Scriptur
in regard of the letter a
Matter of it, they depra

• Junius notis in transl. Syr. Tremel. ad locum.

ᵖ Non audet Stygius Pluto tentare quod audent Carm. proverb.

ᑫ Ovid de Ponto, lib. 3. Eleg. ult.

too in regard of the orm; depriving it of the ue sense intended by the pirit of God in it. It is ot enough to eate up the ood pasture, but they ill tread downe the resi- ue with their feet. *Ire- eus* [f] hath observed this kewise long agoe; that *ey doe* ex arena restes onnectere, *make ropes of end, dissolving the mem- ers of truth, by accommo- ating the sayings of the rophets, Christ and his postles to their opinions, r the confirmation of hem, lest they should seeme want testimonie, and to he men beleeve they are he Oracles of God.* Quem- dmodũ siquis pulchram

[f] *Scripture non in legendo sunt, sed in intelligendo.* Hilar. lib. *altero* ad Constan. August. *quem Constantio ipse tradidit, ferè in fine. Nec putemus in verbis Scripturarum esse Evangelium, sed in sensu.* Hieron. Cõment. in *Gal.* 1.

[f] Lib. 1. cap. 1. post. med. & ex eo Epiph. Hæres. 31.

regis imaginem, &c. Ev
as if one ſhould obliter
and deface the comely
mage of a King pourtra
in coſtly ſtone by the c
ning hand of an artifi
and in ſtead thereof i
grave the forme of a dog
or foxe, ill favouredly t
and then ſay, it is the im
of a King, the ſame t
was wrought by the form
Artificer, being the ſa
ſtone. His meaning is t
ſame with that of Epip
nius [t] fetching proofes
of the Scripture, they d
not interpret them as th
are written, but accordi
to their owne fancie: C
with that of S. Ierome
they patch up certaine t
ſtimonies according to the
ow

[t] De puriſſimo ſcripturarum fonte aſſumentes teſtimonia, non ita interpretantur ut ſcripta ſunt, ſed ſimplicitatem ſermonis eccleſiaſtici id volunt ſignificare quod ipſi ſentiunt. Epiph. epiſt. ad Johan. Conſtantinop. Epiſc.

[u] Ad ſenſum ſuum incongrua aptant teſtimonia, quaſi vitioſiſſimum non ſit dicendi genus depravare ſententias, & ad voluntatem ſuam ſacram ſcripturam trahere repugnantem. Epiſt. ad Paulinum.

...ne sense, as though it ...ere not vitious; and a great ...pietie, to deprave the ...ripture, and draw it, ...ough repugnant, to their ...ne purpose. S. Peter cals ...rresting of the Scrip-...res, 2 Epist. 3. 16. The ...ord [x] is taken from tor-...urers, when they put an ...nocent man upon the ...acke, and make him ...eake things hee never ...eant nor knew; confesse ...at whereof hee is no ...ayes guiltie, whereto no ...ayes accessarie [y].

x στρεβλοῦσιν.

y Etiam innocentes cogit mentiri dolor. Senec. lib. proverb. Expressa per tormenta confessio nihili æstimatur. — Quidvis potius à se gestum profitebuntur, quam ut cruciatui obnoxij amplius esse velint. Thom. Smith. de rep. Angl. lib. 2. cap. 27. An non frequen-

...r quotidie videmus, qui mortem perpeti malint, ...im tormenta? Et fateantur fictum crimen, de ...pplicio certi, ne torqueantur? Lod. vives in lib. 19. ...Civit. Dei, cap. 6. Fit enim sæpe numero ut qui-...m, doloris impatientia fracti, in quovis potius men-...entur, quàm ut torturam denuò subire velint. Al-...ed. Encyclop. lib. 18. Systema. Polit. 2. cap. 7. reg. 4.

Now, if they dare so doe when God hath committed his truth to writing; how much more (as wee may suppose) would they, were it not written, and sealed up the sacred impression of letters in a *Booke?* This is the first reason.

And observe a second which is of great force, weight, and moment. That the Church, when Christ was come and exhibited in the flesh, might have a certaine testimonie *, that he indeed was *The Christ* and true *Messiah*. There have beene many *False christs*, you know who foretold it, *Mat.* 24. The *Herodians* held *H*

* *Sensibus hoc inuis (non est res parua) reponas.* Virg. Eclog. 3.

* Ἐκ τῶν Διὸς ἄλλων τὸ μαρτύριον. Eras. adag.

to bee *he Messiah*; hen they saw him a anger possesse the king- me, being deceived by that prophecie, *The epter shall not depart m Iudah*, &c. *Gen.* 49 [a]. *Iudas* of *Galilee*, men- ned in the fifth of the *cts*, by his follow- s was accounted *The hrist* [b]. So was the *Sa- ritan*-sectarie *Dosithe- s* [c]. *Simon Magus* af- rmed of himselfe that ee was *The Christ*; who shew onely suffered in *dea*, and that men by the nowledge of him should ttaine salvation [d]. So did is scholer *Menander*, af- rming himselfe likewise o bee *The Christ*; who

[a] Tertul. de præscrip. cap. 45. Epiphan: hæres. 20. ad initium.

[b] Orig. hom 25. *in Luc.*

[c] Orig. *ibid.* & tract. 27. in Mat. circa med.

[d] Iren. lib. 1. cap. 20. Tertul. de præscrip. cap. 46. Orig. tract. 27 *in Mat.* Aug. *ad Quod vult Deum*, hæres. 1.

was ſent to bee the ſa
our of the world, and th
none could bee ſaved, u
leſſe they were baptize
in his name [c]. *Manes* t
hereticke (of whom t
Manichees tooke denom
nation) boaſted himſel
to bee *The Chriſt*; a
tooke unto him twelv
whom hee named his A
poſtles [f].

In the time of *Adri*
the Emperour, there w
a famous *Pſeudo-Chri*
who applied that prophe
cie to himſelfe in the 24
of *Numbers*, *There ſha*
come a ſtarre out out of Ia
cob, and a Scepter ſhall ari
out of Iſrael, &c. fo
which he was called *Ben*
or *Bar-chochab*, *The ſon*

[c] Iren. lib. 1. cap. 21. Tertul. de præſcrip: cap. 46.

[f] Euſeb. hiſt. Eccleſ. lib. 7. cap. 27.

a Starre: and gathering
armie of 24 thousand
ll which hee named his
sciples, who to testifie
eir love and fidelitie to
m, cut off every one a
nger from his hand)
ent about to restore the
ngdome to *Israel*; and
t up his regall seat in the
itie *Bitter*, called in
cripture *Bethoron*. (*S. Ie-*
me saith, hee had a jug-
ng trick to *kindle straw*
his mouth, and breathe
forth as if hee had spit
re 8. But being with his
Confederates discomfi-
ed and slaine; they that
were left (as doe the *Iewes*
o this day) in stead of
Bar-chochab, The sonne of
starre, called him *Bar-*
chocab,

8 Apolog. adverſ. Ruffin. lib. 3. cap 9. *Stipulam in ore ſuccenſam anhelitu ventilabat, ut flammas evomere putaretur.*

chozab, The ſonne of lie [h].

Severus Sulpitius [i] (who was Coetanie with S. Ieroome) ſpeakes of a Spaniard in thoſe times who profeſt himſelfe firſt to be the Prophet Eliah; then when hee had gained authoritie, to be The Chriſt: carrying himſelfe ſo cunningly, that a Biſhop * was led away with the errour, beleeving in him, and adoring him as God: for which hee was afterwards deprived of his dignitie.

In the yeare 549. at Burdeaux in France there was on Deſiderius who profeſt himſelfe The Chriſt [k].

In

[h] Buxdorf. Synag. Jud. cap 36. pag. 514, 515. Euſeb. hiſt. Eccleſ. lib. 4. cap. 6. Carrion Chron. parte 2. lib. 3.

[i] Lib. 1. de vita S. Martini, fere in fine.

* His name was Ruffus.

[k] Oſiand. Cent. 6. lib. 2. cap. 22.

In the yeare 593. there
as another in *Aquitane*
Province in the ſame
ountrey) who did the
ke; having a woman
ith him whom hee na-
ed *The virgin Marie* [l].

In the yeare 722. a *Sy-*
an ſeeing the *Iewes* long
for their *Meſsiah*, pro-
ſt that hee was hee; till
e was detected, and his
llowers, for their la-
our, made a mocking-
ocke [m].

In the yeare 1148. there
as one who went out of
ritaine into *France*, na-
ed *Eon*, who ſaid hee
as *The Chriſt*, and ſhould
udge the quicke and the
dead; thoſe words in
Eccleſiaſticall exorciſme

[l] Oſiand. *Ibid.* lib. 4. cap. 19.

[m] Idem cent. 8. lib. 1. cap. 19.

(falſly written,) *Per Eu*
qui venturus eſt judic
vivos & mortuos, bei
literally underſtood
him: *Per eum*, ſaid he
whereas it ſhould bee *P*
Eum; for which hee w
ſentenced to die, by t
decree of a Councell he
at *Rhemes* [n].

[n] Ofiand. Cent. 12. lib. 2. cap. 10. * In itinerario.

Benjamin Tudelenſis *
(that wandring *Iew*, wh
lived much about t
ſametime) mentions o
David Elroi, in the Cit
Gamaria in *Media*, wh
profeſt himſelfe to be *T*
Meſsiah and *Redeemer*
Iſrael; but (to appeaſeth
wrath of the King of *Per*
ſia, threatning the de
ſtruction of all the *Iew*
throughout his domin
ons

ns unlesse he were taken way) hee was slaine by his father-in-law as he lay n bed.

In the yeare 1221. un-er the reigne of *Henry* he third, here in *England*, here was a young man, who shewing the markes of wounds in his hands, eet, and side, profest imselfe to be *The Christ*; hee brought also two wo-men with him, one where-of rooke upon her to bee *The virgin Marie*, the o-her *Marie Magdalene*: or which hee was con-demned by a Councell at *Oxford* to bee crucified [p]; *immured betweene two walls, as a monster too impi-us and unworthy to die by any humane hand.* Hist. of reat Britaine, lib. 9. cap. 9. sect. 13.

[p] Oſiand. Cent. 13. lib. 1. cap. 9. Godwin in the life of Steven Langton, Archbiſhop of Canterbury. *Yet Maſter Speed ſaith hee was not crucified (in which kind of death Chriſtianitie it ſelfe might ſeeme to ſuſtaine ſome reproach) but*

so

ſo reſembling the true Chriſt, whom hee had counterfeited, in the manner of his death.

In the yeare 1559. *David George* borne at *Delft* in *Holland*, but afterwards living at *Baſil* in high *Germanie*, where hee changed his name to *Iohn de Bruck*, profeſt himſelfe to be *The Chriſt*; who ſhould judge the world, could forgive ſinnes, and give ſalvation: for which three yeares after his death, his bones were taken up and burnt [t].

And to returne againe into our owne countrey [u], The ſtories of *Iohn Moore* in the third of *Q. Elizabeth*, with his diſciple *William Ieffrey*, and of *William*

[t] Oſiand. Cent. 16. lib. 2. cap. 4. & lib. 3. cap. 15. *Ingq; ſuo noſter pulvere curat equus.* Ovid. Faſt. lib. 2.

[u] Stow's Chron. or Annals. In the life and reigne of Q. Elizab.

illiam *Hacket* in the . of her reigne, with two disciples *Edmund ppinger*, and *Henry Arington*, [t], I suppose are ommonly knowne; especially among the elder. or *Farneham* and *Bull* in after terme, two yeares goe *, I thinke they are *worth the naming* [u].

You see there have been ivers *False Christs*, which have collected out of ny little reading: and no uestion but others better ers't in stories and antiuitie can adde divers nore. Now what should he Church doe in such ases? how should shee discover the Coven and restigious impostures of such

[t] Stow *ibid.* *Also the booke entitled*, Conspiracie for pretended reformation.

* *Anno* 1636

[u] *Quam non ingenio nomina digna tuo!* Ovid. Trist. lib. 3. eleg. 10.

ſuch, but by the Writte
Word? All things th
were prophecied befo
of the Meſſiah and Savi
our to come, being fulfi
led in *Ieſus of Nazareth*[x]
he onely muſt bee th
Chriſt, that Saviour an
Meſſiah. Hence it is th
his Hiſtoriographers, t
Evangeliſts, when the
relate any thing, which he
did or ſuffered, cite th
Scripture which foretol
it; *This was done that it might bee fulfilled which is written.* Hence it is tha
to his two diſciples going
to *Emaus* (one of them is

[x] *Chriſtus eſt ſignaculum omnium prophetarum, adimplens omnia quæ retrò erant de eo nunciata.* Tertul. lib. adverſ. Judæos cap. 8 & 11. *Venit Chriſtus; complentur in ejus ortu, viris, dictis, factis, paſſionibus, morte, reſurrectione, aſcenſione, omnia præconia prophetarum.* Aug. Epiſt. 3. ad Voluſianum. *Diſcerni-gitur, non idcirco à nobis Deum creditum Chriſtum quia mirabilia fecit; Sed quia vidimus in eo facta eſſe omnia quæ nobis annuntiata ſunt vaticinia prophetarum.* Lactan. inſtit. lib. 5. cap. 3.

named

amed in the text, * *Cleo-*
phas; the other, saith *Epi-*
phanius [y], writing against
the *Saturninians* was *Na-*
thaneel: yet *Haymo* [z] and
Lyranus [a] thinke rather
it was *S. Luke*, the writer
of the storie; whoever
it was, to them two) *be-*
ginning at Moses and all
the Prophets, he expounded
in all the Scriptures, the
things concerning him-
selfe, Luke 24. (For *the*
Scriptures testifie of him,
Iohn 5.39. *Moses wrote of*
him, ver.46, and *to him*
give all the Prophets wit-
nesse, Acts 10.43. [b].) Had
God imparted his truth
by dreames, visions, re-
velations, lively voyce, or
tradition; who would
pretend

* Ver.18.

[y] Hæres. 23. ad finem.

[z] Homil. parte æstiva, feria secunda post pascha, ad initium.

[a] In Luc. 24 13.

[b] *Inseminatus est, ubiq; in scripturis filius Dei*, Iren. lib.4. cap.23.

pretend these more then those seducers? *Satan transforming himselfe into an angel of light*, 2. Cor. 11.14.

A *Booke*, it is thirdly to confirme and settle us in more sure persuasion of the divine authoritie of it. *S. Austin* [c], handling that place of *S. Peter* [2 Epist. 1.19.] *Wee have a more sure word of prophesie, &c.*, observes that the word written is said to bee *more sure* then *a voice from heaven*; whereof in the former verse. If Christ

[c] *Quis non miretur delata voce de cœlo certiorem propheticum sermonem dictum esse? quid est certiorem? nisi in quo magis confirmetur auditor: quare hoc? quoniam sunt homines infideles, qui sic detrahunt Christo, ut dicant eum magicis artibus fecisse quæ fecit; possent ergo infideles etiam istam vocem delatam de cœlo per conjecturas humanas, & illicitas curiositates ad magicas artes referre——. Ecce quare ait Habemus certiorem propheticum sermonem,—— ut infideles convincantur.* Serm. 77. de verbis apostoli

himselfe

imſelfe ſhould ſpeake
om heaven to us, as hee
d ſome times before the
criptures were written, it
ere not ſo *ſure : for*
hy? wee are this way
re confirmed; and why
at? for unbeleevers, who
e alwayes *ready to* con-
adict him, and *detract*
m him, *might ſay*, a
oice from heaven *were*
conjuration, and art Ma-
cke, whereas by the wri-
ngs of the Prophets they
re *convinc'd*. So hee.

. For continuance.

Vox audita perit : litera
ſcripta manet [d].

Note it in a book, *that it*
ay be for time to come, for
ver and ever, Eſay 30.8.

The

[d] Carm proverb. *Scripta diu vivunt, non ita verba diu.* Owen lib 3. *ad D. Mariam Neville.* Epigr. 208.

The *Iewes* have a ſaying that *God hath more reſpect to the letters of the Law, then the ſtarres of heaven*: and our Lord, either alludes to, or confirmes it in the fifth of *Mat. Heaven and earth ſhall paſſe away before one ἰῶτα* (the leaſt letter) *or title of the Law paſſe*. Some bookes indeed wee reade of which are loſt. The *Propheſie of Enoch*, Iude 14. *The booke of the warres of the Lord*, Numb. 21. 14. *The booke of Iaſher*, Ioſh. 10. 13. 2 Sam. 1. 18. (though ſome [e] thinke it to be the booke of *Geneſis*.) *Solomons* bookes of the nature *of trees*, plants, *beaſts, fowle, and fiſhes*:

[e] Lyra. in loca.

with

ith sundrie other *Pro-*
erbs and Canticles, 1
ings 4.32,33. *The booke*
the acts of Solomon,
Kings 11.41. *The bookes*
Nathan the Prophet, and
ad the Seer, 1 Chron. 29.
9. *The Propheſie of Ahi-*
h the Shilonite, and the
iſions of Iddo, 2 Chron.
.29. *The booke of Shemai-*
h. 2 Chron. 12.15. *The*
oke of Iehu the ſonne of
anani, 2 Chron. 20.34.
The booke of the Chronicles
of the Kings of Iſrael and
udah ſo often mentioned:
which is not thoſe bookes
Chronicles in the Bi-
ble [f]; though they for-
merly were but one book,
which was afterwards, be-
cauſe of the greatneſſe of
divided

[f] Bullinger. Epit. temp. parte 1. tab. 2. μεγα βιβλιον μεγα κακον.

divided into two [h]
A third Epiſtle of *S. Pa*
(or firſt rather) to the *C*
rinthians, 1 Cor. 5 9, 11
compared with 2 *Cor.* 13
1. A ſecond (or firſt) to
the *Epheſians*, chap. 3 3
An Epiſtle likewiſe, ſa
ſome, to the *Laodiceans*
Coloſ. 4. 16. The goſpel
of *S. Philip* [i], of *Thom*
and *Matthias* [k], of *Bar*
tholmew [l], *Peter* [m], and a
the twelve [n].

Concerning theſe laſt
they are rejected by th
Fathers, where they are
mentioned, as ſpurious
and pſeudepigraphal. So

[h] Hieron. Præfat. in Chron. *ad Domnion. & Rogat.*

[i] Epiph. hæreſ. 16 poſt med.

[k] Euſeb hiſt Eccleſ. lib. 3. cap. 25. Ambroſ. comment. in Luc. ad initium. Hieron. proœm. comment. in Mat. *ad Euſeb.*

[l] Hieron. proœm. comment. in Mat. *ad Euſeb.*

[m] Orig. comment. in Mat. 13. non procul à fine. Euſeb. hiſt. eccleſ. lib. 3 cap. 3. Hieron. lib. de viris illuſt. *A. Simon Petrus.* [n] Ambroſ. initio comment. in Luc. Hieron. proœm. comment. in Mat. *ad Euſeb.*

is

the *Prophecie of Enoch* by all that I can find °; except *Tertullian* P: yet *Jude* ſpeakes not (as is well obſerved by others 9) of a *booke*, but onely a *Prophecie*, which might come to his knowledge, either *by* divine *revelation*, or conſtant Eccleſiaſticall *tradition*. And for all the other (this too, if you will, if that which is ſaid ſuffice not;) I anſwer, they were not *Teſtamentarie* *, that is, received into the *Canon*; and by conſequence no part of Scripture: for if they had, they could never finally have beene loſt or periſhed. *The booke of the Law* that lay *hid* ſo long a time

° Orig hom. 28. in Num. Hieron comment. in Tit. 1. Aug. de Civit. Dei. lib. 15. cap. 23 & lib. 18. cap. 38. *Venerab* Bed. comment in *Epiſt.* Judæ.

P Lib. de habitu muliebri, cap 3. & lib. de idolatr. cap. 4. & 15.

9 Dionyſ. Carthuſian. in Judæ, ver. 14. Zanch. *de S Scriptura.* quæſt. 4 prop 2 pag. 353. tom. 8.

* ἀποκρυφοι.

time *in the Temple*, w
found at last under th
reigne of *Iosiah*, 2 Kin
22. The tyrant *Antioch*
commanding [r] all the B
bles *to be burnt*, *that cou*
bee found, 1 *Maccab.* 1. 56
and *Diocleſian* the like
ſo as *they made fires*
them in the midſt of th
ſtreetes (which *Euſebiu*
[s] *ſaw with* his *eyes*:) yet
maugre their malice, ſo m
remained, and by God
mercie were tranſmitte
to poſteritie. When *A*
chilles had got new ar
mour which the god
Vulcan beſtowed upon
him, and *Æneas*, in their
combat together, ſtriking
with all his might, could
not pierce it; *he was a foole*,
ſaith

[r] *Quid jus ſit rex atq; pium conſiderat æquus; Quid juſſit memori in mente tyrannus habet.* Owen. lib. 3. ad D. Roger. *Owen.* Epigr. 94.

[s] Hiſt Eccleſ. lib. 8. cap. 1.

ich Homer [t], *not consider-*
ng that Gods excellent
fts could not bee over-
me, or yeeld to the stroke
mortall men. More
oles they, who did not
onsider, that such an ex-
ellent gift as the Scrip-
ure, which God hath be-
owed upon his Church
nd people, could not be
nnulled, defeas'd, or
uite extinguisht by any
ortall creature whatso
ver: *sooner,* saith Chry-
ostome, *may hee lay fet-*
ers on the beames of the
unne. Origens [u] solutions
re in no wise to bee ap-
roved, that, *it pleased the*

[t] νήπιος, ὃς ἐτόησε κατὰ φρένα καὶ κατὰ θυμόν, ὡς ὄφρ' εἰδ' ὅσσα θεῶν ἐριαυδέα δῶρα ἀνδράσι γε θνητοῖσι δαμήμεναι, ὅσσ' ὑποείκειν, *Il. υ.*

[u] *Sive proeo quòd aliqua supra humanam intelligentiam continebant placuit spiritui sancto auferri de medio: sive pro eo quòd multa*

eis corrupta, & contra fidem veram inveniuntur, non placuit eis dari locum, nec admitti ad auctoritatem. Prolog. in Cant. ad finem.

spirit

ſpirit of God *they ſhou*
bee taken away : either b
cauſe they conteined m
ter which humane capacit
was not able to comprehen
or elſe in regard there we
divers corrupt and u
ſoũd *doctrines in them co*
trarie to the true faith. Fo
without doubt, they we
both pious and profit
ble ; yet, as I ſaid b fore
not *Teſtamentarie*, if yo
will, not *Canonical* : be
ing *written out of an* hiſto
ricall diligence, *for mor*
plentifull knowledge ; *an*
by divine inſpiration, *fo*
the authoritie of religion
as *S. Auſtin* [x] excellently

[x] —Nec tamen inveniuntur in canone—. Sanctus utiq; ſpiritus revelabat ; alia ſicut homines hiſtorica diligentia, *aliá* ſicut prophetas inſpiratione divina ſcribere potuiſſe : atq; hæc ita fuiſſe diſtincta, ut illa tanquam ipſis, iſta tanquam Deo per ipſos loquenti judicarentur eſſe tribuenda ; ac ſic, illa pertinerent ad ubertatem cognitionis, hæc ad religionis auctoritatem. de Civ. Dei, lib. 18, cap. 38.

5. I

5. It is a *Booke*, leſt there ſhould ſeeme to bee any deficiencie for our full and perfect inſtruction in the way of ſalvation. *Whatſoever was written aforetime, was written for our learning*, Rom. 15.4. The *Philoſopher* affirmes, *the knowledge of things divine, though in part, and wee have but a little of it, to bee farre more excellent, ſweet, and delightfull, then* the very perfection of all humane knowledge, *the knowledge of all worldly things whatſoever* γ. Yet ſee a meanes for the knowledge of things truly divine (ſuch as concerne the ſalvation of the ſoule,) not ſcant or

γ τῆς μὲν γὰρ (ſci. θείων) εἰ καὶ κατὰ μικρὸν ἐφαπτόμεθα, ὅμως διὰ τὴν τιμιότητα τοῦ γνωρίζειν ἡδύ ἐστιν, ἢ τὰ παρ' ἡμῶν ἅπαντα. Ariſt. de partibus animalium. lib. 1. cap. 5.

defective [z], but to furniſh us in *fulneſſe* [a] and great abundance, the written word. *If they ſpeake not according to this word, there is no light* in them, *Eſay* 8 20. Is the ſunne ecclipſt becauſe hee that's blind ſees no light [b]? Ignorance or errour ſuppoſes not defect in it, but our owne ſpirituall blindneſſe and incapacitie [c].

[z] Pſal. 19.7. Iames 1.25. Deut. 4.2. Prov. 30.6. Revel. 22.18. 2 Tim. 3.15. John 15.15. 20.31. *Scripturæ quidem perfectæ ſunt, quippe à verbo Dei, & Spiritu ejus dictæ.* Iren. lib. 2. cap. 47. *Nobis curioſitate opus non eſt poſt Chriſtum Jeſum, nec inveſtigatione poſt Evangelium. Cum credimus nihil deſideramus ultra credere, &c.* Tertul. de præſcript. cap. 8. [a] *Adoro Scripturæ plenitudinem.* Tertul. adverſ. Hermog. cap. 22. [b] *Solem noctuæ neſciunt oculis: aquilæ ita ſuſtinent, ut natorum ſuorum generoſitatem de pupillarum audacia judicent,* ——. *Quod aquilæ conſpiciantur negat noctua, non tamen præjudicium aquilæ.* Tertul. de anima, cap. 8. *Ab obſcuritate oculi ad obſcuritatem objecti viſibilis nulla eſt conſequentia.* Alfred. Didac. ſect. 1. cap. 10. reg. 5. [c] *Scriptura veluti ſol quidem ſpiritualis, clara eſt per ſe & naturæ ſuæ, nobis verò non eſt clara propter impedientes tenebras tum naturales, tum adventitias atq; ex-*

Laſtly,

Lastly, that the children of God might have a heavenly magasin, as I may call it, a storehouse and repositorie neere at hand, out of which, *tanquam de armamentario*, they may fetch comfort in all their afflictions outward or inward. It is not in heaven, that thou shouldest say, Who shall goe up for us to heaven and bring it unto us? neither is it beyond the sea, that thou shouldst say, Who shall goe over the sea for us, and bring it unto us? but the Word is nigh thee. This followes in the fore-named place, *Rom.* 15. *Whatsoever was written aforetime was writ-*

cumstantes, & tenebrarum principe. Alsted. Polem. parte 4. Controv. 6. de S. Scrip. antidot. *Visu carentem magna pars veri latet.* Senec. Oedip. act. 2. scen. 2.

ten for our learning, that wee through patience and Comfort of the Scriptures might have hope. They were *Davids* comfort. *This is my comfort in mine affliction; thy Word hath quickned mee*, Pſal. 119. 50. againe *ver.* 92. *Vnleſſe thy law had beene my delight, I had periſhed in mine affliction.* And they were *Chryſoſtomes* comfort in his baniſhment, as hee writes to *Cyriacus* [d] another Biſhop. Let *the Empreſſe* *, ſaith hee, doe with mee what ſhee pleaſes, I have learn'd to bee content. *As for my exile*; the earth is the Lords, and the fulneſſe thereof. *If I bee ſawen aſunder*;

[d] Epiſt. ad Cyriac.

* Eudoxia.

remember the Prophet
[illegible] e. *If I bee cast into*
the Sea; *I remember Io-*
nah. If I bee burnt; *I re-*
member *the three* Sala-
anders that had no hurt
the fire. *If I bee* devou-
d with *wild beasts*; *I re-*
mber Daniel in the den.
I bee ston'd; *I* remem-
r Steven. If I bee be-
aded; *I* remember *Iohn*
Baptist.

Many other reasons
ight bee given, but I
ust not bee *totus in sin-*
lis f.

e *Testantur hoc de Esaia præter Chrysost.* Tertul. de patientia, cap. 14. Scorp. adverſ. Gnoſt. cap. 8. & adverſ. Marcion. lib. 3. *carmine cō-ſcripto.* cap 6. Orig. hom. 1. in Eſa. & comment. in Mat. 13. V-trubi ad finem. Hilar. lib. 5. de Trinit. fere in fine. Epiph. de prophetarum vita & interitu. Hie-in Eſa. 57. 1. & in Mat. 26. 8. Comeſt. hiſt. Scho-lib. Reg. 2. cap. 32. Lyra. in 2 Reg. 21. & in a. 1. Lod. Vives in lib. 18. de Civit. Dei, cap. 29. & *poſterum vulgus in* Hebr. 11. 37.

f *Hîc alias po-rum & plures ſubnectere cauſas: Sed jumenta vo-, &c.* Juven. Sat 3. *Cætera prætereo: nec enim mnibus iſtis Omnia complecti ſtatuo.* Baptiſta antuan Eclog. 8.

Vſe.

Seeing therefore t
God would have the
ſtorie of his Sonne's
carnation (with the
of his Word) written
a *Booke*, the applicati
briefly followes

1. Shewing unto us
great love and care bo
towards and over
Church, ſo providing
her inſtruction. The bl
phemie of thoſe [h] is
tolerable, who denie t
the Apoſtles and Pen-m
of the New Teſtame
wrote any thing by G
command. *Irenæus* and
Auſtin otherwiſe (who
authorities yet they

[g] *Generales doctrinæ exigui ſunt admodum momenti ad permovendos hominum animos, niſi fiat ſpecialis illarum applicatio ad auditores. Nam quod Philoſophi dicere ſolent, Omnis actio ſit propter contactum ad ſacra prædicandi actione vel maxime locum habet, &c.* Epiſc. Davenant. in Coloſ. 1. 21. 22. pag. 135.

[h] Bellar. de verbo D
lib. 4. cap 4. ſect. 8. Eckius Enchir cap. 1. prop 4. L
eorum bona habent, & ſinegant, leguntur & con
cuntur. Vt de Manich. Aug. in Pſal. 141. 4.

Auſt

loath to denie;) both affirming, with one mouth as it were, that they did it not without divine precept and appointment: for they did it *by the will of God*, saith one [k]; *Christ so commanded* them, saith the other [l].

2. Teaching the Church to answer God in this his care, by her reciprocal care in keeping and preserving it from corruption. For this cause she is called *The pillar of the truth*, 1 *Tim.* 3. 15. Not *architectonicè*, as the *Papists* would, as though shee

i "Αμφω συμφοιτήσαντε διδαγμένω, ἄμφω ἐείδειν. Theocrit. Eidyl. 7.
— *Arcades ambo.*
Et cantare pares & respondere parati. Virg. Eglog. 7.

k *Non enim per alios dispositionem salutis nostræ cognovimus, quàm per eos per quos Evangelium pervenit ad nos, quod quidem tunc præconiaverunt, postea verò per Dei voluntatem in scripturis nobis tradiderunt.* Iren. lib. 3. cap. 1.

l *Quicquid Christus de suis factis & dictis nos legere voluit, hoc Apostolis, tanquam manibus suis scribendum imperavit.* Aug. de consensu Evangel. lib. 1. cap. ult.

upheld it as a pillar doth the building [m], for it upholds her rather, she being *built* upon it, *Ephes.* 2. 20. but *ministerialiter*; because shee is the publisher and preserver of it. The word being taken *ratione forensi*: as in Law-courts and places of common justice, there are pillars, upon which when Edicts are made, being writ in Tables, they may be hung to bee openly read of all. The ancient *Iews* were very zealous this way, it being, saith *Iosephus* [n], their *chiefest care*. The *Rabbin* found it by experience; who, in that place *Deut.* 25. 19. reading, *Zachar, masculos, Thou shalt blot out* the

[m] *Delphinum Sylvis appingent, fugacem aprum.* Horat. de arte Poet. *Calcamenta quidem capiti circundant, coronam autem pedibus.* Epiph. hæres. 59.

[n] *Apud nos autem posita est lex divina voluntate, nihil aliud pium est, quam hanc sua integritate reservare.* contra Apion. lib. 2. post. med.

the *males* instead of *Zeber, memoriam, Thou shalt blot out the remembrance of Amalek*; was slain in a sudden furie by his disciple *Ioab*, because he seemed to *corrupt the Scripture* o. But above all, the *Masorites* do merit perpetual praise, who so preserve the text from corruption, did number, not onely the *words*, but all the *letters* p in the old Testament: for which the Iews call them, *Seiag lathorah, the fence of the Law*.

3. Exhorting every Christian to get it. I will not say with *Chrysostome* q, that, the Bible of

o Martin. Texrol. cap. 1.

p Moses & Aaron, lib. 6. cap. 7. Weemse exercitat. divine Exer. 14. pag. 129. Lightfoot. Erubhin. cap. 13. Buxdorf. Tiber. *sive* comment. Masor. cap. 18.

q *Quemadmodum arma regalia reposita, etiamsi nemo fuerit qui possideat, tamen, ijs qui habitant in ædibus, multam præbent custodiam ac tutamen, dum neq; latrones, neq; pariet ū perfossores, neq; alius quispiā sceleratorū audet eam aggredi domum: sic ubicunq; fuerint libri spirituales (Apostolorū ac Prophetarū) illinc omnis expellitur vis diabolica*, &c. hom. 3. de Lazaro.

it ſelfe *doth expell wicked ſpirits, ſo as the divell hath no power in that place or houſe where it is*; but, without queſtion, great is the comfort that accrews, and benefit redounding by it. Bleſſed are the times wherein wee live, that it may be procured eaſily, and purchaſed at ſo ſmall a rate. It was once *here in *England* when Bibles were ſo ſcant, that one was uſually ſold *for five markes or more*: and poore people that wanted money, were glad to buy pieces, giving ſuch commodities for them as they had; among the reſt, *the Epiſtle of Iames*, (which yet is but a little one, containing

*About the yeare 1528, at the beginning of the reformation.

raining onely 5. chapters) was sold for a load of hay, as *Mr. Foxe* [r] relates. The word of the Lord was pretious in those dayes.

And fourthly, being gotten, to reade it. What are *Bookes* for but to bee read [s]? *If an earthly king*, saith *S. Gregorie* [t], should send *his letters* to a man, hee *would not bee quiet, nor give sleep to* his *eyes, till he* had *perus'd them to know his pleasure. The King of heaven, God omnipotent, hath writ an Epistle* to us *for our good*, which is the

[r] Acts & Mon. Vol. 2. pag. 32. col. 1. Edit. ult.

[s] Τί γὰρ τὰ βιβλία ἔχεις ἀνεῳγμένα; Diana ad Apol. Hom. II.

Non scribit cujus carmina nemo legit. Mart. lib. 3. Epigr. 9.

[t] Quid est sacra Scriptura nisi quædam Epistola omnipotentis Dei ad creaturam suam? Et certè si cubi esses & scripta terreni imperatoris acciperes; non cessares, non quiesceres, nec oculis somnum dares, nisi prius quid tibi scripsisset, agnovisses. Imperator cœli Deus, pro vita tua tibi sua epistolas transmisit; Et cessas ardenter legere negligere? lib. 4. Epist. 40. ad Theodorum medicum.

Scrip-

Scripture; *and shall wee neglect to reade it?* The *Iewes* of old, as *Iosephus* [a] testifies, were so expert in *the law*, that they had it *as ready as their owne names*. S *Ierome* calls *the bookes of Kings* his owne; *because* by the frequent use and reading of them, hee had *got them by heart*, and, as it were, made them his owne [b]. *Alphonsus* king of *Arragon* read the Bible, *with glosses and commentaries* upon it, *fourteene times over*. I. M. Foxe reports of *Adam Wallace* alias, *Iohn Fean*, a *Scottish* martyr, that hee had all

[a] Nostrorum quemlibet, si quis leges interroget, facilius quam nomen suum reperiat. Universas quidem mox à primo sensu eas discentes, in animis veluti inscriptas habemus. Contra Apion. lib. 2. post med.

[b] Lege Multa in uno; quam quietum enim dicimus & mansuetum est. Prolog. in lib. Paralip. Hermitan. lib. 2. de dictis & factis Alphonsi. [c] Acts & Monum. Vol. 2. pag. 623. Col. 2.

Davids

Davids Psalmes by heart. *Dr. Ridley* had all *the Catholick Epistles*, and almost all *Pauls Epistles* by heart; as he testifies in his Farewell to *Pembroke-Hall* [a], where he was once Master. *Cromwell Earle of Essex*, in his journey to *Rome*, going and returning, got *all the New Testament* by heart [b]. And the aforsaid *S. Jerome* testifies of *Paula*, that *shee had most of the Scripture by heart* [c]. Of *Nepotian* likewise, that, *with daily reading and continuall meditation, hee had made his heart* The Librarie of Christ [d].

But some perhaps will object; *I am not book-learned,*

[a] Acts & Mon. Vol. 3. pag. 508. Col. 1.

[b] Acts & Mon. Vol. 2. pag. 498. col. 2.

[c] *Scripturas sanctas memoriter tenebat.* Epist. ad Eustoch. *Epitaph. Paulæ matris.*

[d] *Lectione assidua, & meditatione diuturna pectus suum bibliothecam fecerat Christi.* Epist. ad Heliodor. *Epitaph. Nepotiani.*

— ἦ ῥα τὸτ' ἦσαν
Χρύσειοι πάλαι ἄνδρες. —
Theocrit. Eidyl. 18.

ned, and cannot *reade*, as thoſe in the Prophet *Eſay* 29.12. To which I anſwer, that, notwithſtanding, God hath given them eares to heare it read. It is memorable which *Mr. Foxe* [c] againe reports, of a poore woman in *Darbiſhire* named *Ioan Waſte*, who being blind, and having nothing to live on but her hand-labour; yet ſpared ſo much as would buy *a teſtament*: and becauſe, by reaſon of her blindneſſe ſhee could not reade her ſelfe, ſhee hired others with money to reade unto her; covenanting with them before, how long together, or how many

[c] Acts & Mon. Vol. 3. pag. 757. Col. 1.

chap-

chapters they should reade, at such a rate. And of *Rawlins White* [f], a fisherman in *Wales*: who in regard hee could not reade himselfe, caused a little boy that was his sonne, every night after supper, to reade some part of the Scripture to him: *by which meanes* (with the working of Gods Spirit) *hee was converted*, and afterwards became a constant martyr. Reading is of more effect then by many it is taken for. You see what it wrought in him. The same authour [g] relates too of *Iohn Trwkesbury*, Leather-seller in *London*, that he was *converted by reading of the Testa-*

[f] Acts & Mon. Vol. 3. pag. 218. Col. 1.

[g] Acts & Mon. Vol. 2. pag. 294. Col. 1.

Teſtament tranſlated by *Tindall*. *Mr. Bilney* (*Bleſſed S. Bilney*, as *Latimer* uſed to called him [h]) was *Converted by reading of Eraſmus his teſtament*; So hee teſtifies in a letter to *Cuthbert Tonſtal* Biſhop of *London* [i]. *S Cyprian by reading of* the Prophet *Ionah* [k]. *Iunius* by reading the former part of the firſt chapter of *S. Iohns* goſpel * ; and *S. Auſtin* by reading the latter part of the 13. to the *Romans* [l]: if wee will beleeve their owne confeſſions [m]. *The law of the Lord*, ſaith David [Pſal. 19. 7.] *is perfect converting the ſoule*: which learned *Davenant* [n] underſtands of the word

read.

[h] Acts & Mon. Vol. 2. pag. 278. col. 2.

[i] Acts & Mon. Vol. 2. pag. 266. col. 2. Lat. pag. 268. col. 1. Eng.

[k] Oſiand. Cent. 3. lib. 2. cap. 14.

* *In vita Iunij ab ipſo conſcripta & operib. præfixa.*

[l] Confeſſ. lib. 8. cap. 12.

[m] —*De ſe ſi credimus ipſis.* Ovid. Faſt. lib 1.

[n] In Coloſ. 4. 16. pag. 522

read. And now wee are come *ad umbilicum*, to the end of *The booke* o, which is the Title and Inscription of *S. Mathewes* Gospel p.

I have given a *double portion* to my eldst son q; insisting largely upon the first part of my Text. In those which follow I shall bee more briefe, that I may not transgresse the limits of time.

The subject of *The book* is a *Generation*. And why doth the Evangelist call his booke, *The booke of the* Generation *of Iesus Christ*, seeing hee handles not his *Generation* onely, but mãner of life, miracles, sufferings, death, resurrection, and

o Τὴν ὁρῶ. Diog. apud Laert. de vit. Philos. lib. 6. *Obe jam satis est, obe libelle. Iam perveni-mus usq; ad umbilicos.* Mart. lib. 4. Epigr. 91.

p *Et jam prima mei pars est exacta laboris.* Ovid. Fast. lib. 1 in fine.

q *Palladis exemplo dē me sine matre creata Carmina sunt: stirps hæc progeniesq; mea.* Idem. Trist. lib. 3 Eleg. ult.

and aſcention alſo? *Chryſoſtome* [r] anſwers; *becauſe his* Generation *is the root, the head, the fountaine, and beginning of all* theſe. Yet *Remigius* [s] ſaith, he calls it, *The booke of the* Generation *of Ieſus Chriſt*, in alluſion to that which is written, *Gen.* 5. 1. *The booke of the* Generation *of Adam*: that he might oppoſe *one booke to another*, and *the new Adam to the old*; becauſe the one *reſtored what the other corrupted* [t]. But, *who ſhall declare his* Generation? *Eſay* 53. 4.

[r] Hom. 2. in Mat.
[s] In locum.
[t] *Omnes Generationes* [Toldoth] *in ſacra Scriptura diminutæ ſunt* (cum puncto loco literæ penult.) *præterquam quæ plenariè ſcribuntur; ſic:* Iſtæ ſunt generationes cœli & terræ, Gen. 2. 4. Iſtæ ſunt generationes Pharez, Ruth 4. 18. *In quo oſtenditur, quòd licet in primordio, omnia creata fuerunt ſecundum plenitudinem atq; perfectionem; tamen quia peccavit Adam diminuta ſunt atq; corrupta, & non revertentur ad decentẽ diſpoſitionẽ donec veniat filius Pharez i.e. Chriſtus.* Paulus Burgen. & Rabbi Salmai, addit. 2. ad Lyra. Poſtil. in Rom. 5.

Wee

Wee must not thinke, saith S. *Ierome* [u], *the Evangelist to bee contrarie to the Prophet; as though hee begun to declare that which the other saith is impossible*: in regard *the Prophet speaketh of his divine generation*, whereby being God of the substance of the Father, he was begotten before the worlds; *S. Mathew of his humane*, whereby being Man of the substance of his Mother, hee was borne in the world. Or admit that the Prophet speakes of his humane and temporall *Generation*; *its ineffable too*, saith *Chrysostome* [x]: so great a mysterie, God incarnate. Or, *Who shall declare*

[u] Comment. in Mat. ad hunc locum.

[x] Hom. 3. in Mat.

clare his generation? that is, *But a few*, ſaith Remigius [y], *Matthew and Luke onely* [z].

The Generation *of Ieſus Chriſt* (whereby, being the eternall Son of God, hee was in time borne of a woman, and became Man) is here, you ſee, aſſerted in my Text.

Which makes good that ſaying of *Paris* in the Poet (trulier ſpoken then hee was aware of;) *The gods*, comming downe *from heaven*, become *mens gueſts*, *doing* much *ſervice many times*, and divers good offices for them, *though they themſelves bee immortall* [a]. The enemie of mankind, Satan, had not

[y] In hunc locum Mat.

[z] *Vel duo vel nemo* ——. Perſ. Sat. 1. in princip.

[a] ——ἀπ' Οὐλύμποιο θεοὶ ξεινίοις ἐνὶ δώμασι πολλάκι δυτιόωσι, καὶ ἀθανάτοισι μάχεσθαι. Colluthus *de raptu Helenæ.*

Genealogia.

not beene justly or truly overcome, had hee not beene overcome by Man. 2. God and man being separated, could not bee united againe, or reconciled together, but by him that participated of both natures. 3 Our adoption so requiring; for how should man bee made the Sonne of God, if God had not beene made the sonne of man? 4. So requiring too the justice of God; Man having sinned that Man should satisfie. All which reasons are laid downe by *Irenæus* [b], an Authour so ancient, as he is thought by some [c] to bee *The Angel of the Church of Thyatira*, to whom

[b] Lib. 3. cap. 20.

[c] Lyra in Apoc. 2. 18.

whom *S. Iohn* writes.

The uſe is this;

1. For Confutation [d]. And firſt of thoſe who denie him the truth of a humane body; holding that hee tooke fleſh putatively and imaginarily in ſhew and appearance onely [e]. So did the *Valentinians* [f], *Gnoſticks* [g], *Cerdonians*, *Saturninians* [i], *Marcionites* [k], *Manichees* [l],

Vſe.

[d] *Agnoſcimus adimpleri propheticam vocem Simeonis ſuper adhuc recentem infantem dominum pronuntiatam; ecce hic poſitus eſt in ruinam, &c. & in ſignum cui contradicetur. Signum enim nativitas Chriſti, ſecundum Eſaiam, propterea dabit vobis Dominus ipſe ſignum, ecce virgo concipiet, &c. Agnoſcimus ergo ſignum contradicibile.* Tertul. lib. de carne Chriſti, cap. 23. [e] *Nec nativitas ſine carne, nec caro ſine nativitate.* Tertul. de carne Chriſti, cap. 1. [f] Tertul. de carne Chriſti, cap. 15. Aug. hæreſ. 11. [g] Epiph. hæreſ 26. [h] Tertul. de præſcrip. cap. 51 Epiph. hæreſ 41. Aug. hæreſ. 21. [i] Iren. lib. 1. cap. 22. Tertul. de præſcrip. cap. 46. [k] Tertul. de carne Chriſti, cap. 1. & adverſ. Marcion. lib. 3. cap. 8. Orig. hom. 17. in Luc. [l] Epiph. hæreſ. 66. Prudentius Apotheo. hym. adverſ. Phantaſmaticos. Aug. hær. 46. & lib. de continentia, cap. 7. & contra Fauſtum Manich. lib. 14. cap. 7. Vincent. Lirin. contra hæreſes, cap. 20.

Mar-

Marcosians m, Basilidi-ans n, and Ophites o: of whom I may say truly (as the Polonian hereticke Franciscus Stancarus fall-ly & audaciously of those grave worthies, Luther, Melancthon, Bullinger, Pe-ter Martyr, and Calvin,) that, if they were all braid together in a mortar, they would not yeeld an ounce of true divinitie p.

2. Of those who held that hee passed through the wombe of the Virgin, ut aqua per canalem, as water through a conduit; or in Tertullians phrase q, transmeatorio potius quàm generatorio more: his bo-dy either being of a Side-real (howsoever a Cœle-stiall)

m Tertul. de præscrip. cap. 50.

n Tertul. de præscrip. cap. 46. Epiph. hær. 24.

o Tertul. de præscrip. cap. 47.

p Qui omnes si in morterio contunderentur, non exprimeretur una uncia veræ theologiæ. Osiand. Cent. 16. lib. 3. cap. 23.

q Lib. adverſ. Valentin. cap. 27.

ſtial) ſubſtance; or of the ſame ſubſtance and coeſſentiall with the Father, while hee became man by converſion of the Godhead into fleſh, not by taking the Manhood into God. Of the former ſort were *Apelles* [r], the *Valentinians* [s] againe, and *Eutiches*, Archimandrite or Abbat of *Conſtantinople*; for which hee was condemned by the fourth generall Councell at *Chalcedon*, called by the Emperour *Martian* of purpoſe againſt him [t]: of the latter, the *Apollinariſts* [u], and late *Anabaptiſts* [x] in *Germanie*.

3. Of thoſe who affirme that Chriſt is not yet come

[r] Tertul. de præſcrip. cap. 51. & lib. de carne Chriſti cap 6. & 8.
[s] Iren lib. 1. cap. 1, Tertul. de præſcrip. cap. 49. lib. adverſ. Valentin. cap. 17. & lib. de carne Chriſti, cap. 20. Epiph. hær. 31. Aug. hær. 11.
[t] Oſiand. Cent. 5. lib 3. cap. 10.
[u] Epiph. hæreſ. 77. Aug. hæreſ. 55. Vincent. Lirin. contra hæreſ. cap. 17.
[x] Bellar. de Chriſto, lib. 3 cap. 1. ſect. 1. & 2. Alſted. Polem. parte 6. ſect. 3.

come in the flesh [y]. As did the *Proclianitæ* [z] of old, and doe the *Iewes* at this day. It is the twelfth article of their Creed [a], *I beleeve with a perfect faith that the Messiah is yet to come.* Yet many (because hee staies so long, and all the Prophesies are fulfilled, being convict in their consciences) confesse he is *Borne*; but somewhere lies hid, and will not appeare, by reason of their sinnes. Some of them say, *hee staies in Paradise, being tied to the haire of the woman*: for which they alledge that in *Cant.* 7. 5. *Thine head is like Carmel, and the haire of thine head like purple, the king is held*

[y] 2 Epist. of John 7.
[z] Aug. hæres. 60.
[a] *Credo perfecta fide quòd Messias ille venturus adhuc sit.* Buxdorf. Syn Jud cap. 1. pag. 4.

(or bound) *in the galleries.* Others ſay hee lies at *Rome* under the gate of the Citie, among the leprous, and otherwiſe diſeaſed: alledging for it that in *Eſay* 53.4. *He hath borne our griefes, and carried our ſorrowes, we eſteemed him ſmitten*, &c [b]. No marvell if the Apoſtle *would not* have us *ignorant, that blindneſſe is hapned unto Iſrael* [c].

2. The ſecond uſe is for Inſtruction; to ſhew his great and infinite love [d] towards us. How ever it

[b] Buxdorf. Syn. Jud. cap. 36. pag. 516. 517. Lyra. in Eſa. 66.7.

[c] *Rom.* 11.25. *In* (Judæis) *impletur quod in Pſalmo* [69.23] *ſcriptum eſt*, Obſcurentur oculi eorum ne videant, *&c. quæ non optando ſunt dicta, ſed optandi ſpecie prophetando prædicta.* Aug. de Civit. Dei. lib. 17. cap. 19.

[d] *Priuſquam appareret Dei humanitas, latebat ejus benignitas: Vbi autem innoteſcit Dei humanitas, benignitas latere non poteſt.* Bernar. Serm. 1. de Epiphan.

is

is said of true love in generall, wee may more truly say of this in particular,

—*Nullum novit habere modum* [e].

It was not enough *to make* us *men*, but *hee was made man* for us [f]: not disdaining *that which was contrary to his nature and divinitie*, as a father speakes, *for our sakes* [g].

3. For exhortation [h]; and first to humilitie in our conversation. It is the Apostles inference, *Philip.* 2. *Let the same mind bee in you which was also in Christ Jesus, who being*

[e] *Verat amor nullum, &c.* Propert. lib. 2. Eleg. 22.

[f] *Parum tibi enim erat quòd hominem te fecit, nisi & homo pro te fieret.* Aug. in Psal. 37. 23.

[g] *Alienum erat à natura, & divinitate ejus sanguinem & carnem suscipere: propter nos autem ea quæ sibi erant aliena suscepit, &c.* Orig. hom 7. in E-

[h] *Veritas docendo persuadet.* Tertul. lib. adverſ. Valentin. cap. 1.

in the forme of God, tooke upon him the forme of a ſervant, and was made in the likeneſſe of men. And certainly, no greater abſurditie [1], while *Princes* goe on foot, for *ſervants* to ride on horſeback, *Eccleſ.* 10. 7. 2. To avoid and eſchew ſinne. 'Tis a ſweet paſſage in *William* of *Lyons*; that now *ſince chriſts incarnation, man hath more reaſon to* avoid it, and *preſerve himſelfe pure from it then before: great reaſon had he before, in regard of the dignitie of his nature, being created after Gods owne image; but much more now, in regard humanitie is inſeparably conjoyned to divinitie.*

Before,

1 Intolerabilis impudentiæ eſt, ut cum ſeſe exinanivit majeſtas, vermiculus inflatur & intumeſcat Bernar Serm. 1. de nativit. Domini.

Before, man was made after the image and similitude of God: now, God is made after the image and similitude of man, (ὁμοιώματι ἀνθρώπων, *in the likeneſſe of men*, Phil. 2. 7.) whereby his nature is higher exalted [k]. And ſo much for his *Generation*, the Subject of *S. Matthewes Booke*.

The Subject of that *generation* is ſet forth firſt by his names [l]; *Ieſus Chriſt*. It's *Chryſoſtomes* [m] rule; that *names in Scripture*

[k] *Demonſtravit nobis Deus quàm excelſum locum inter creaturas habeat humana natura, in hoc, quod hominibus in vero homine apparuit.* Aug. lib. de vera religione, cap 16.

[l] Ἐὰν μὲν γὰρ τις πάμπαν ἀνώνυμος ᾖ ἀνθρώπων, ἢ κακὸς ἅμα καὶ ἄθλιος, ἐκεῖνα τὰ πρῶτα ἀνήλωται, ἀλλ' ὅτι πᾶσι τίθενται, ἐνταῦθα καὶ τίνες τυγχάνες. *Alcin.* Hom. Od. 8.

[m] *Nomina, etiamſi ſola recenſeantur in Scriptura, non contemnantur.* Hom. 4. in Gen.

ture should not bee neglected. First therefore of the name *Ieſus*.

Which *S. Bernard* [n] was ſo affected with, that hee could *not reliſh any writing, conference, or diſputation*, where it was not mentioned. Whether it be true or no, which is reported of *Ignatius*, *S. Iohns* ſcholler, that he was ſoe enamoured with it, that after hee was dead, it was found written in his heart [o]; I dare not averre. (Omitting the myſteries fetch't from it by calculating the number of the letters [p].) Some would have it derived of ἰάσω the future of ἰάω, which ſignifies *Sano*, to *heale*.

True;

[n] *Si ſcribas, non ſapit mihi, nih légero ibi* Jeſum; *Si diſputes aut conferas, non ſapit mihi, niſi ſonuerit ibi* Jeſus: Jeſus *mel in ore, melos in aure, &c.* Serm. 15. Cant.

[o] Vincent. Spec. hiſtoriali, lib. 10. cap. 57.

[p] *Vid.* Iren. lib. 1. cap. 12. & lib. 2. cap. 31. Exeoſd. Epiph. hæreſ. 34. Haymo. Petr. hyemali. homil. in Circumciſ. domini.

True; *the sunne of righteousnesse arises with* healing *in his wings*, *Mal.* 4. 2. Yet *Iesus*, *is not* originally *Greek*; saith *Chrysostome* [q], *but an Hebrew name*. And it is written *Ieshuang* or *Iehoshuang*. From *Isch* say some, which signifies, *vir*, *a man*; becausse hee was man. From the name of God, *Iehovah* say others, the letter *Shin* being inserted; becausse hee was God. *Castalio* (upon *Matthew*) makes a third derivation out of both these, from *Iehovah* and *Isch*; becausse hee was θεάνθρωπος, or as *Tertullian* [r], *homo Deo mistus*, God and Man. More truly they [s] who fetch it from *Iashang*,

[q] Jesus *non est Graci sermonis vocabulum, sed Hebraica lingua* Jesus *dicitur.* hom. 2. in Mat.

[r] Apolog. cap. 21.

[s] —*Accipe causam Nominis: ex ipso est cognita causa Deo.* Ovid. Fast. lib. 5.

Servavit; becauſe hee is the onely and ſole *Saviour* of mankind: the Angel himſelfe giving this Etymologie in the 21. verſe of this chapter; *Thou ſhalt call his name* Ieſus, *for hee ſhall* Save *his people from their ſinnes*. Others there were that were ſo called too: as *Ioſhua*, or in the Greek, *Ieſus* the ſonne of *Nun*; *Ieſus*, or *Ioſhua* the High-prieſt; *Ieſus* the ſonne of *Sirach*; and *Ieſus* ſurnamed *Iuſtus*, *Coloſ.* 4. 11. But either they had the name without the thing; it being impoſed on them by cuſtome, as other names, at the will of their parents: or elſe, they were temporall *Saviours*, delivering

delivering onely from outward miserie, corporall bondage, slaverie and servitude: or types [b] of this *Saviour*, to whom the denomination univocally and by way of excellence is onely appropriated; *For there is no other* name *under heaven whereby wee must bee saved, Acts* 4.12. The ancients [c], to signifie this his office and benefit

[b] *Dum Mosi successor destinaretur Auses filius Nave, transfertur de pristino nomine & incipit vocari Iesus. Hanc priùs dicimus figuram futuri fuisse.* Et Paulo post. *Ideo is vir qui in hujus Sacramenti imagine pe-*

batur, etiam nominis dominici inauguratus est figura, &c. Tertul. lib. adverſ. Iudæos, cap. 9. & adverſ. Marcion. lib. 3 cap. 16. Vbi eadem totidem verbis. *At* Iesus *Nave filius, Auses ante vocatus, &c. Nominis exemplum Christi, virtutis imago.* Idem adverſ. Marcion. lib. 3. *Carmine conscrip.* cap. 3. *Sed & Moses* Iesum *cognominavit eum qui priùs Auses fuerat vocitatus, sciens quòd in hujus vocabuli sacramento, cujusdam majoris gloriæ rex poneretur.* Euseb. hist. Eccles. lib. 1. cap. 1. [c] Tertul. lib. de baptiſ. 10, cap. 1. Aug. de Civit. Dei, lib. 18. cap. 23.

brought by him into the world, called him (by a fictitious * name) Ἰχθύς; each letter ſtanding for a word, thus, Ἰησοῦς Χριστὸς θεοῦ υἱὸς σωτήρ, *Ieſus Chriſt the Sonne of God a Savi-our.*

* *Debemus omnino ubi res poſtulat verbis imperare, non ſervire.* Iohannes Theophilus præfatio in Theologiam Germanicam.

Vſe.

The Uſe may ſerve

1. For Inſtruction; to ſhew that of our ſelves we are no better then Loſt. *The Sonne of man is come to ſeeke and to* Save *that which was* loſt, *Luke* 19. 10. See how they relate one unto the other: and *you were*, ſaith S. Peter, *as ſheepe going aſtray, but are now returned unto the ſhepherd and Biſhop of your ſoules.* The *Iewes*, both pro-

prophanely and improperly, call those amongst them who convert to Christianitie and beleeve in *Iesus*, *Meshumadim* [y]; which signifies, *perditi*, *lost* *: whereas they are *saved* by him, being indeed *lost* without him.

2. To bind up the broken-hearted, and preach good tidings unto such as groane under the burden of sinne [z]; giving unto them the oyle of joy for mourning. *Oleum effusum nomen tuum*, saith the Spouse in the *Canticles* (1.3.) *Thy* name *is as ointment poured forth.* Christ is *Iesus*, a Saviour; and who is hee that condemnes, or shall lay any thing

[y] Buxdorf. Syn. Iud. cap. 5. pag. 171.
* Of Shamad, *Perdidit.*

[z] — *Quos diri conscia facti*
Mens habet attonitos, & surdo verbere cædit,
Occultum quatiente animo tortore flagellum. Iuven. Sat. 13.

thing to our charge? Doth Satan like a ſturdie ſergeant take mee by the throat, and bid mee pay what I owe to the juſtice of God? here is my counterpledge and ſurety, who, in regard of my owne inabilitie, will doe it for mee. This was it that made *Maries Spirit rejoyce*, *Luke* 1.47. (for *ſhee was more happie*, ſaith S. *Auſtin* [a], *in bearing him* in her heart *by faith*, *then* in her womb *by conception*:) and this was it that revived the heart of old *Simeon*, ſo as hee deſired no longer to live; *Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeene thy*

[a] Beatior Maria percipiendo fidem Chriſti, quam concipiendo carnem Chriſti. lib. de ſancta virginitate, cap. 3.

thy ſalvation. *Hee is called*, ſaith Irenæus [b], *both a Saviour and Salvation* it ſelfe.

3. For Confutation; of thoſe who denie hee is a *Saviour*. So the blaſpheming *Iewes* [c] againe. For which cauſe they take away part of his name (to make it inſignificant;) leaving out the laſt letter [d] *Ngaijn*, and pronouncing it, not *Ieſhuang*, but *Ieſhu* [e]: and when hee is called, *Ieſhugnath*, *Salvation* (or *Salvations* ſylleptically in the plural [f])

[b] *Agnitio ſalutis eſt agnitio filij Dei; qui & Salus & Salvator, & Salutare verè & dicitur & eſt*, lib. 3. cap. 11.

[c] *Blaſphemant in Dominum. abſcindentes & dividentes* Jeſum *a Chriſto, & Chriſtum a* Salvatore. *Vt de Valentin.* Iren. præfat. in lib. 4. *Cur etiam* Jeſus *voluit appellari, non tam expectabili apud Judæos nomine?* Et poſt pauca. *Deniq; ad hodiernum Chriſtum ſperant, non* Ieſum, *&c.* Tertul. adverſ. Marcion. lib. 3. cap. 16. [d] *Vna ſit ut proprio litera dempta loco.* Ovid. Faſt. lib. 1. [e] Lightfoot Erubhin. cap. 2. [f] *In Scriptura per ſingularem numerum pluralis ſæpè ſignificari ſolet: & è converſo per pluralem*

as

as *Gen.* 49. 18. they divide the word into two, making it *Ieſhu gnavath* g, as if he were not a *Saviour*, but a *Sinner* h; calling them too that turne unto him, *Meſhumadim*, as I ſaid, *Loſt*. And ſo the (herein *Iudaizing* i) *Turkes*: calling their Converts from Chriſtianitie, *Muſulmanin*, which ſignifieth, ſaith a learned man k, *Servati*; as though they were *Saved* then, and not before.

Concerning the lawfulneſſe of outward adoration by bowing of the knee at this holy and ſalu-

ſingulari. Lombard. ex *Aug.* lib. 2. diſtinct. 33. e. 1 Weemſe. Treatiſe of the 4 degenerate ſonnes. ſect. 4. pa. 315

g Gnavah. *Perverſitas. iniquitas.*

i "Η Πλάτων Φιλονίζει, ἢ Φίλων Πλατονίζει. Heſych. *ſive* Illuſt in Philone. *Frequenter & nunc videre licet, eos qui maximè diſcrepant opinionibus apparere concordes, ne irrideant, oppugnent q; Ieſum Chriſtum.* Orig. Comment. in Mat. 16. ad init.

h Weemſe. Expoſition of the Morall law. 1. part. Exercit 5. pag 34.

tiferous

tiferous name, *this name above every name*, I purposely omit to speake; not intending to *write Iliads after Homer*. It is largely handled by that learned Prelate, and reverend Father, the late *Lord Bishop of Winchester* [l], to whom I referre the reader [m]: passing from the *proper* name of *Iesus* to his *Appellative*,

For so *Tertullian* [n]; Christ *is not so much a* name *as an* appellation, *signifying anointed*. From χρίω, *ungo*. Which the heathen of old not understanding, pronounc'd it *Chrestus*: calling his followers and professours also, *Chrestians*, not Christians:

[l] Bishop Andrewes, Sermon 9. of the resurrection, upon *Philip* 3. 8,9, 10,11. pag. 475.

[m] —*Tenuis mihi campus aratur*: Est *illud magnæ fertilitatis opus*. Ovid. Trist. lib. 2.

[n] *Si tamen nomen est Christus, & non* appellatio *potius, unctus enim significatur* Et post pauca. *Quorum nominum alterum est* proprium, *quod ab angelo impositum est, alterum accidens, quod ab unctione convenit*. Advers. Praxean. cap. 2&.

stians; as I reade againe in *Tertullian* [o], and *Lactantius* [p].

Now there were three sorts of persons anointed in the old Testament [q]. 1 *Kings*; so wee reade of *Saul*, *David*, *Solomon*, & others. 2. *Prophets*; So wee reade of *Elisha*, 1 *Kings* 19.16. 3 *Priests*; so is the commandement, *Exod.* 29.7. And the anointing of the Saviour of the world, was to signifie this his three-fold office [r]: of being *King*, to rule and governe his Church; a *Prophet*, to teach and instruct it; and

[o] Apolog. cap. 3.
[p] Institut. lib. 4. cap. 7.

[q] *Non solùm Pontifices unguento Chrismatis apud Hebræos consecrabantur, verùm & Reges —. Sed & in Prophetarum ordine invenimus nonnullos simili modo consecratos*, &c. Euseb. hist. Eccles. lib. 1. cap. 1.

[r] *Filium Dei quia verus Rex, & verus Pontifex, & verus Propheta, ideo verè & Christus nominatus est: Cujus nominis per eos quos supra enumeravimus, Pontifices, Prophetas, & Reges, typus & imago præcesserat.* Euseb. ibid.

Priest,

Priest, to intercede and offer sacrifice for it; not bulls and goats, but *his owne selfe, bearing our sins*, as *S. Peter* speakes, *in his owne body upon the tree*. Nor yet was hee anointed with material, typical, and naturall oyle [f], so wee reade not in Scripture: But first, destinated and set apart to these offices, which, *as an honorificall relation*, say the Schoolemen, doth nothing derogate from the Majestie of his divinitie; secondly, received the gifts of the Spirit into his manhood, whereby hee was enabled to execute, discharge and undergoe them. So wee reade *Acts* 10.38. that hee

[f] *Christus non humanis opibus quæsita sumit unguenta, sed Paterno spiritu infusus & unctus, Christus efficitur.* Eusch. ubi supra.

hee was *anointed with the holy Ghoſt, and with power*; Againe, *Hebr.* 1.7. *Pſal.* 45.7. *with the oyle of gladneſſe*, by which is underſtood, *The holy Spirit*[t] and that too hee is ſaid to bee *anointed with*, præ conſortibus, *above his fellowes*. *Above* them two wayes. 1. *Intenſivè*, They receiving it, in *meaſure*, *Rom.* 12.3. Hee, without *meaſure*, *Iohn* 3.34. Hee, in *fulneſſe*, *Col.* 2.9. They, *of his fulneſſe*, *Iohn* 1.16. 2 *Extenſivè*; *Melchiſedec* was King and Prieſt, *David*, King and Prophet; *Moſes*, ſo *Samuel*, Prieſt and Prophet: never any, King, Prieſt, and Prophet, but onely hee.

[t] Oleo lætitiæ *in ſacris voluminibus, intellectu myſtico Spiritus ſanctus deſignatur.* Euſeb. d. l. Vngit oleo lætitiæ *non aliud intelligitur quam ſ. ſpiritu ſancto repleri.* Aug. lib 2. de incarnatione verbi. ferè initio.

It

If time would permit [u], I might here (besides other uses) detect the impietie of them who (in effect) deprive him of all these offices.

1. For his kingly office [x]; with the souldiers, *Mat.* 27. putting *a reed*, in stead of a scepter, *into his hand*, by setting up a *prorex*, his Vice-roy, a visible *head of the Church* upon earth, who hath *a coactive power of making lawes* necessarily *binding the conscience* [z]. Let him

[u] *Bonum esset audire, sed hora non patitur.* Bernar. in Cant. Serm. 48. *Dat mora quod non dat hora* Proverb.

[x] *Judæi aperte regem Christum recusaverunt, & regem Cæsarem elegerunt. Data sunt quidem in illis quasi primitiva exempla,* &c. Aug. in titulum, Psal. 56.

[z] *Romanus Pontifex est pastor & caput, non solùm omnium Ecclesiarum particularium, sed etiam, totius universalis Ecclesiæ simul congregatæ à Christo immediatè constitutus.* Bellar. de conciliis & Ecclesia, lib. 2. cap. 15. sect. 1. [a] Bellar de Rom Pontif. lib. 4. cap. 15. Quæst. *An summus Pontifex habeat jurisdictionem verè Coactivam, ita ut possit leges condere quæ obligent in conscientia?*

bee

bee with them, *for ſupremacie Abel, for governing the Arke Noah, for Patriarchſhip Abraham, for order Melchiſedech, for dignitie Aaron, for authoritie Moſes, for juſtice Samuel, for power Peter,* and for unction *Chriſt* [a]: yet *unto us,* as *there is but one God the Father of whom are all things,* ſo but *one Lord Ieſus* Chriſt, *by whom are all things* *.

[a] Bellar. appen. ad libros de Summo Pontif. cap. 9. Ex Bernar. lib. 2. de conſid. ad Eugen.

* 1 Cor. 8. 6

2. For his Prieſtly office, 1. By making other interceſſours, as Saints, eſpecially *The virgin Mary.* It is in the Canon of the Maſſe; *By the interceſſion of the bleſſed and ever glorious virgin Marie, the mother of God, and thy*

Genealogie.

thy blessed Apostles Peter, Paul, and Andrew, and all thy Saints, give peace in our time, O Lord [b].

2. By holding a propitiatorie sacrifice for the quick and dead daily offered in the Masse. It is the fifth *article* [c] of their *new Creed* (in expresse words) devised by *Pius* the fourth: and *if any shall say*, saith the Councell of *Trent* [d], *that in the Masse there is not offered to God, a true, proper, and propitiatorie sacrifice, for the quick and dead, for sinnes, punishments, satisfactions, and other necessities, let him be* Anathema.

3. For his Propheticall office. 1. By advancing their

[b] Mosc. loc. de Canone Missæ.

[c] *Also I confesse, that in the masse is offered to God, a true, proper, and propitiatorie sacrifice for the quicke and dead.* White, way to the true Church. Pref. to the reader.

[d] Sess. die 17. Septemb. anno 1562. Can. 1. & 3. apud Osiand. Cent. 16. lib. 3. cap. 50.

their traditions to the ſame dignitie and authoritie with the Scripture. They divide the word into written, and not written (even as the *Iewes* have their *Thorah Shebichtab*, and *Thorah begnalpe*, written and unwritten, or traditionall law [e],) ballancing the one alſo in the ſcale of *reverence and veneration equally* with the other [f]. 2. While they hold a Paſtour of the

[a] Lyra lib. contra Judæos, fere initio, Buxdorf, Syn. Iud. cap. 1. Alſted. Polem parte 1. Controv. 1. Moſes & Aaron, lib 4. cap. 8. Lightfoot. Erubhin. cap. 7. Purchas Pilgrim. lib. 2. cap. 12.

[e] Genealogia.

[f] *Omnes traditiones, & omnes Scripturæ ſunt æquales quantum ad fidem, & venerationem quæ illis debetur.* Bellar. de verbo Dei, lib. 4. cap. 7. ſect. 17. *Nec abſimile*, cap. 2. ſect. 6. *Sacroſancta Tridentina Synodus* —— *omnes libros tam Veteris quam Novi Teſtamenti, necnon traditiones ipſos, tum ad fidem, tum ad mores pertinentes pari pietatis affectu, ac reverentia ſuſcipit ac veneratur.* 4 Seſſ. 5 *April. anno* 1546. decret. 1. *apud* Oſiand. Cent. 16. lib. 2. cap. 58.

Church

Church (priviledged with more then a humane propertie) who is infallible, and cannot erre; at leaſt judicially, and determinatively, *in Cathedra* [h]. *Eberhardus* Biſhop of *Saltzburge*, in the Councell of *Ratisbone*, celebrated in the yeare 1241. openly avouch't the Pope to be *Antichriſt*,

g ἢ ἄρα δὴ μάλα πάντες ἁμαρτίνοοι πελόμεθα ἀνθρώποι· φέρομεν δὲ θεῶν ἕτεροῖον ἄορα ἀφραδέα καρδίῃ—. Rhianus.

Homines ſumus; unde aliquid aliter ſapere quàm ſe res habet, humana tentatio eſt—. in nullo autem aliter ſapere quàm res ſe habet, angelica perfectio. Aug. lib. 2. de Baptiſ. contra Donatiſt. cap. 5. [h] *Summus Pontifex cùm totam Eccleſiam docet, in his quæ ad fidem pertinent, nullo casu errare poteſt.* Bellar. de Rom. Pont lib. 4. cap. 3. ſect. 1. *Non ſolum in decretis fidei errare non poteſt, ſed neq; in præceptis morum,* &c. ibid. cap. 5. ſect. 1. *Verbum Eccleſiæ, id eſt, concilij vel Pontificis docentis* ex Cathedra, *non eſt omnino verbum hominis, id eſt, verbum errori obnoxium, ſed aliquo modo verbum Dei,* &c. Idem de verbo Dei, lib. 3. cap. 10. reſp. ad 15^m. argumentum.

againſt

againſt *Albertus* his Legate here; *the name of blaſphemie being written in his forehead*, Deus ſum, errare non poſſum, *I am God, and cannot erre* [i]. But ſo much for the name *Chriſt*.

A word [k] of the laſt, and then I have done [l]: his lineage and pedigree.

The Sonne of David, The Sonne of Abraham.

Eraſmus [m] notes that theſe words admit of a twofold meaning, either thus, *The ſonne of David* who was *the ſonne of Abraham*: or may bee applied to one and the ſame perſon (which is proper in

[i] Oſiand. Cent 3. lib. 2. cap. 5.

[k] An id ſi potes verbo expedi: Ge: *Faciam*. Terent Phorm act. 1. ſcen. 4.

[l] Nam vereor tarde cauſa fuiſſe moræ. Ovid. Triſt. lib. 1. Eleg. 1.

[m] *In locum.*

in this place) to wit, *Iesus Christ*, who was *the Sonne* both *of David* and *Abraham*. Now why are these two Fathers mentioned alone by themselves, being singled and culled out as it were, from all the rest? Hereof *Chrysostome* (or whoever was the authour *operis imperfecti in Matthæum* [n]) gives two reasons. 1. *Because the promise of Christ was made* principally, chiefely and most cleerely *to them*. (As for *Abraham*; that *in* his *seed all the families of the earth* should *bee blessed*, *Gen.* 22. 18. which the Apostle expounds of *Christ*, *Gal.* 3. 16. And for *David*; that *of the fruit of*

[n] Hom. 1.

his *body* hee would *ſet upon* his *throne*, *Pſal.* 132. 11. which *S. Peter* againe expounds of *Chriſt*, *Acts* 2. 30.) 2. *To ſhew that the* ſeverall *dignities* and prerogatives *of theſe two* perſons, *by an originall right did deſcend upon Chriſt.* David *was King and Prophet, but no Prieſt*; Abraham *Prieſt* [o] *and Prophet* [p], *but no King*: Chriſt, *the ſonne of both, all three, King, Prieſt, and Prophet*, their particular priviledges being concentrick in him,

——[q] *Et quæ diviſa beatos*
Efficiunt, collecta tenet——[q].

A third is rendred by *S. Ierome* [r]; *becauſe* Abraham

[o] *As appeares by his ſacrificing*, Gen. 15
[p] Gen. 20. 7.

[q] Claudian. de laudibus Stiliconis, lib. 1.
[r] Argumento in Matthæum.

braham *was the first that received Circumcision*, David *the first King whose election was according to Gods owne heart* (for *Saul* was chosen by reason of the clamour, tumult and importunitie of the people:) and so to shew (as *Aquinas* [f] addes,) that, *Christ was* sent, *for salvation, both to the Circumcision of the Iewes, and election of the Gentiles.*

2. It may bee demanded, why *David* is put before *Abraham*, *The Sonne of David, the sonne of Abraham*, and not rather, *the sonne of Abraham, The sonne of David*, seeing *Abraham* was before him? First in generall I may say

[f] 3ª. quæst. 31 art. 2. corp. art.

out of that learned Prelate [1], before mentioned, that, *in the idiome of the Scriptures, it is vſuall, two* things which *are* to bee *reſumed againe being ſet downe, to* place that *laſt*, (without reſpect to the order of time [a],) which is to *begin* the narration inſequent; ſo here, *The ſonne of David, The ſonne of Abraham. Abraham begat Iſaac*, &c: but of this likewiſe in particular *Chryſoſtome* [z] gives two reaſons. 1. *Becauſe David was a King; and therefore to bee preferred as the more worthie and honourable* [y] *perſon.* 2. *Becauſe he was more talk't of among the Iewes, being of later time,*

[1] Biſhop Andrewes Sermon 4. of the Nativitie; upon *Gal.* 4. 4, 5. pag. 89.

[a] *In Scriptura quod eſt prius & poſterius.* Proverbium Rabbinicum.

[z] Hom. 2. in Mat.

[y] —ἢ τὸ τιμιώτερος ἀνὴρ. *Telem.* Hom. Od. κ.

time, and fresh in their memories; and though God made the same promise to both; yet that to him, as more new, was more celebrated, the other, as more ancient, silently pretermitted. Hence (as he goes on) *they usually called him, not* The sonne of Abraham, *but,* The sonne of David, (*Mat.9.27.15.22.20.30. 21.9.22.42:*) *and had an ordinarie saying amongst them,* Doth not Christ come, *&c. Iohn* 7.42.

Vse.

The Use may serve

1. For Confutation; of those againe who held that hee brought his body with him from heaven. So did the *Apelletians, Valentinians,* and *Eutychians,*

ans, as you heard. This very argument of being *The Sonne of David, The Sonne of Abraham*, Tertullian [a] urges againſt that hereſie.

2. For Inſtruction; doing us to wit, that God is faithfull to performe all and every of his promiſes [b]. If hee ſay to *Abraham*, that *In* his *ſeed all the families of the earth ſhall bee bleſſed*, and to *David*, that, *of* his ſeed he *will ſet upon* his *throne*: in the fulneſſe of time, *according to his promiſe* [b], ſhall bee *raiſed unto Iſrael*, *a Saviour Ieſus*, *The Sonne*

[a] Ipſe Matthæum—— ut nos originis Chriſti carnalis compotes faceret, ita exorſus eſt: Liber genituræ Jeſu Chriſti, filij David, filij Abraham —. Qui hæc legimus & credimus, quam debemus & poſſumus agnoſcere in Chriſto carnis qualitatem? utiq; non aliam quàm Abraham——; nec aliam quàm David. Lib. de carne Chriſti, cap. 22.

[b] Acts 13 23.

[1] ——Sanctus haberi, Juſtitiæq; tenax, factis, dictiſq; meretur. Juven. Sat. 8.

of

of both. Hee deales not with us, as *Penelope* in *Homer* [c] did with her ſuiters,

Πάντας μ' ἐλπει καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ,
—νόος δὲ οἱ ἄλλα μενοινᾶ.

Promis'd every one, put them all in good hopes but meant no ſuch matter, never intended to bee as good as her word: *hath he ſaid, and ſhall hee not doe it? hath hee ſpoken, and ſhall hee not make it good?* Numb. 23 19.

I could eaſily here enlarge my ſelfe [d]: but, as *S. Bernard* concludes [e], his

[c] Od. β & τ.

[a] —*Conſumere longa loquendo Tempora*— Ovid. Triſt. lib. 5. Eleg. 13.

ἕρπειν δὴ γλῶσσ' ὅτι βροτοῖσι, πολλὰ δ' ἐπὶ μῦθοι παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα. Æneas. Hom. Il. υ.

[e] *Aiebat* Scaurus, *non minus magnam virtutem eſſe ſcire deſinere, quam ſcire dicere.* Senec. declam. lib. 9. declam. 5.

Sufficiant quæ dicta ſunt; ne in faſtidium veniant ea quæ proferuntur ad laudem & gloriam Domini noſtri, &c.

23d Sermon upon the *Canticles* f,

Let this ſuffice; leſt it ſhould bee irkeſome what is ſpoken to the praiſe and glory of our Lord Ieſus Chriſt, *who is God above all, bleſſed for ever.*

FINIS.

BRITISH 25 JU 74 MUSEUM

Si benè quid dixi; mea non eſt gloria, Chriſti eſt.
Sin malè; ſcito hominem me quoq; quiſquis homo es.